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"Salvation"

A New Evangelical Monthly.

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"SALVATION" FOR 1903.

As heretofore, the turn of the Year is unmarked by change in the plan of SALVATION, which still seems to have comprehended the most important subjects which it is possible to select; while those less important may well, as they must, be dispensed with, in a publication evoked by the peculiar religious needs of the times and not by the mixed aims of projectors. In the hope of presently enlarged opportunity and material for its Jews' department; but with undiminished breadth of view to all the more urgent interests of the truth and kingdom of God; "SALVATION" will continue (if the Lord will) to press the same objects as from the first, in summary as follows:

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II. THE REVELATION OF GOD

In the Christ and the Prophets and Apostles authenticated by Him; as inerrant and inviolable *per se*, and also by demonstration that commands the submission of the rational intellect with a force proportioned to its training in the principles of exact, positive and comprehensive science.—The same Revelation, further, the object of incessant critical search for its yet imperfectly discovered riches.

III. THE CHURCH OF GOD

In the Wilderness, wandering, sinning, ignorant though self-satisfied; yet still the Body of Christ in the world as holding in Him One Absolute, Divine and Undivided Head, and THUS inviolably One for the loyalty of every one of His members.

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"Salvation."

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"Salvation."

HOW MUCH OF A CHRISTIAN CAN ONE BE WITHOUT BEING SAVED?

Many will say unto Me in that Day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name exercise many powers? And then will I profess unto them, I never knew you. Matt. VII:22-3.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clamorous cymbal. And if I have the gift of prophesy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed [the poor], and if I give my body to be burned, but have not love, it profiteth me nothing. 1 Cor. XIII:1-3.

These quotations have doubtless been a terror to many sincere followers of Christ. For what fruit of the Spirit or evidence of salvation can we name, except the intangible element of love, that is not here declared compatible with a state of damnation? Nay, what is the evidence of love itself, that is not here named among those exercises that may have nothing to do with it? And as to the consciousness of love in itself, as sentiment or emotion, who does not know that every emotion known to man may be cultivated, up to any pitch of tears, or zeal, or self-sacrifice, by sufficiently purposeful and persistent practice, under natural motives, without producing or involving anything similar to the all-round goodness of God in Christ, which is undoubtedly what Paul, John and the other Apostles, with their common Master, meant by the word *love*. I remember, many years ago, the case of a woman among the most devoted and saintly-esteemed members of a church, whose cruelty to a little 'bound' girl in her house was so outrageous as to invoke the interposition of the law for her punishment and the release of her victim. Here was an evident instance of religiosity cultivated to an unusually high degree, without abating in all directions, in one direction, at least, the depravity of that nature from which we are to seek salvation. Such inconsistencies between the parts of character in individuals are rife, in smaller degrees, within the religious acquaintance of all, and, alas, within the personal experience of the most of us. Special philanthropy, as well as special zeal for Christian truth and Church, has been too often conspicuously displayed in connection with a malignity that passed the border of natural human wickedness at its worst.

We need not go to any of these extremes of inconsistency, to find in ourselves enough of the same kind of thing, to be terror-stricken

and to exclaim, "Oh, wretched man that I am, who will deliver me from the body of this death!" Whence agonies of doubt, and even of despair, have seized on many a sincere and self-searching soul. What shall we do about it?

One thing is certain, that the passages quoted embody a terrific warning of the possibility of self-deception to the uttermost by any 'fair professor,' on the question of salvation. It is even a profound question whether the warning is not actually in vain, and the case hopeless of assurance, at best. Many have thought so, and lived so. At least, there remains in ourselves no possible evidence of salvation that may not be deceptive, or that can be really proved by any of the tests of self-examination or experience. Some, indeed, claim "the witness of the Spirit" as a matter of personal consciousness, on the basis of 1 John *passim,* whereby we may know that we have eternal life. These favored souls are probably in a minority, where the personal consciousness—the most deceptive of all things—is not fallacious.

For the many who are troubled by these searching thoughts, and for the more, perhaps, who ought to be troubled—what shall be done? For them, the great Apostle who to the last beat down his body lest having preached to others he should be himself a castaway, may stand as their representative and instructor in the way of assurance. After drawing the fearful picture in the 7th of Romans, of the ineradicable inconsistency of Christian character in the flesh, and breaking out in the agonized ejaculation, "who shall deliver me out of this body of death," he adds his own answer and ours, and it is faith simply in the covenanted grace of God in Christ, that "him that cometh to Me I will in no wise cast out," and that "He is able to save even to the uttermost, all that come unto God by Him."

"But," said an aged saint, "I am afraid I have never truly come to Him." Is that possibly so? was the answer. Then come to Him now, for the first time, if it be so. Cast all this dread uncertainty and this doubtful present state, "just as it is," on Him who is able and more than willing to make it sure, and to keep that which is committed to Him.

What other way is there for any one? It would be a pure misfortune and a doubtful state indeed, if we could become settled and confident in a state of grace by an inventory of our Christian

duties and graces, and find no further need for coming anew to Jesus every day and hour, to take on Himself the whole guaranty of our hope. We must doubt ourselves ever, yet never doubt Him.

Yet there is one personal pledge for every humble constant follower in the fight of faith: "By this I know that thou favorest me, because my enemy *doth not triumph over me . . . . Thou* upholdest me in my integrity, and settest me before thy face forever. Ps. xl:11,12.

The Christian's assurance is solely *faith in a Savior.*

The 'perseverance of the saints' is simply the perseverance of their SAVIOR—"working in them, both to will and to do."

EARLY CONVERSION.

A brief allusion to this recent little book by Rev. E. P. Hammond, has been made in a late number of "SALVATION," but it deserves repeated and emphatic commendation to parents and Sunday-school teachers especially, and also to children. It is mainly composed of records of conversion and perseverance in children of very tender years, singly or by hundreds. Reason as we may, the words of Jesus as to little children coming to Him, if they were not decisive enough in themselves, have been abundantly confirmed whenever accepted by those who have "brought them to Jesus," as related *in extenso* in Mr. Hammond's little volume. The encouragements and incitements to try for children's conversion, that Mr. Hammond has been enabled to present, are as good for the children themselves as for their natural or appointed leaders to Christ, and should be placed in the hands of every boy or girl who may have serious thoughts of being saved, as one of the best possible aids to that purpose. The book can be had for $10 a hundred, from the publishers, the J. S. Ogilvie Co., 57 Rose Street, New York: so that it should be an easy matter to place it in every willing hand of parent, teacher, boy, or girl, in any Church or Sunday-School. That some people are busy in this good work may be inferred from the information that between eighty and ninety thousand copies have been sold since last Spring, and they are still going out fast.

One bit of caution is suggested by the experience of reading the little book. Some people very much dislike to be seen shedding tears, and to such it is recommended to "enter into their closet and shut the door" when they read, if they have any particular sympathy for children and souls.

Another little book, by Mr. Hammond, issued by the same publishers, is *The Way to Jesus, and How to Find it;*" for children especially; to which is added, *"The Blood of Jesus,"* by Rev. Wm. Reid.

ONE WHO WAS PERSUADED OF THE PROMISES AND EMBRACED THEM.

Among the officers of a church in New England, of which the writer was pastor, some years ago, was Deacon C. For years of his Christian life, he had frugally maintained his little family on a portion of his moderate salary. The remainder he had sacredly devoted to Christian uses, living a life of child-like and absolute faith. The precept, "Lay not up for yourselves treasures upon earth;" and the promise attending, he received in their most literal sense, and acted accordingly. As a consequence, while his living was on a modest scale, his giving was princely. From his charities you would have supposed him to be a millionaire.

Of course he was profoundly respected. But there was much querying over this bold policy of Deacon C. It seemed like suicidal folly to live on with no provision for the future. The young men in his Bible class used to ask, "Now, Deacon, would you advise *us* go on in your style, spending or giving every dollar, and never taking death or old age into account?" "Why," he would answer, "'According to your faith be it unto you.' Can you *enjoy* this kind of life? Can you rest on God, with nothing else on which to rest, as you would on fifty thousand dollars' worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God bless you in it, as I know he will. But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience,—to have no peace or joy or liberty in it,—then I advise you not to make the venture."

And there were few or none who did make the venture. They looked on the good deacon somewhat as the citizens of Palos looked on Columbus sailing from their harbor out into the dismal perils of the western ocean. The question often went from mouth to mouth, "How will the deacon *come out* with his experiment? How will it strike him when too old to work?"

I removed from the town while Deacon C. was in the prime of his powers. When I parted from him he was as strong as ever in his faith that God would fulfill his promise and supply his wardrobe and his larder.

Years passed on, and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from an excellent

lady, in the same church, which read substantially as follows:

"By the way, it will interest you to know how Deacon C. came out at last with his life of faith. Two or three years before his death he was struck with paralysis, and rendered helpless. The E. Company (a large corporation in whose service he was) esteemed him so highly that, for a year, they continued his salary. Then it fell off to half-pay for about the same period. At last his income ceased altogether. But his cheerfulness never abated; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving fifty dollars to the cause of missions. So matters stood when an aged aunt of his, who had died suddenly, was found to have left him eleven thousand dollars." [and what he did with them may be inferred.]—*The Christian, Boston.*

LOVE AND EMOTION DISTINCT.

The emotion of love ebbs and flows. Sometimes it is at high tide, and sometimes at low; but the principle and practice of love may be the permanent attitude of the soul. Love is as independent of emotional changes, as a rocky promontory of the light and cloud which play over it. Happy are you, when in some holy moment your heart bubbles over with the consciousness, the passion and enthusiasm of love; but do not be discouraged when that passes, for love is something deeper. The dew goes off, but the manna lies on the desert floor. "Thou shalt love the Lord Thy God, with all thy heart"—that is, with passionate emotion if that is your natural tendency. "With all thy soul"—that is, the homage of your moral nature. "With all thy mind"—that is, with your thought, your will, your choice and purpose in putting God first amid all the decisions and determinations of your life. May I confess that often when I feel myself unable to say that I love God with all my heart, it is a comfort to fall back upon the mind, and still more "upon the strength."

We may be suffering from nervous exhaustion, from a thick depressing atmosphere, from low spirits, or a sense of loneliness; the flowers in the garden close their cups and hang their heads, the harp of song sways in the willows, the song-birds are mute. At such times, if we be asked whether we *feel* love to God, we may hesitate; while, if we be asked whether God is first and best, and still on the throne of life, we have no hesitation in answering "Yes!"—this is love.—*The Life of Faith.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

MOSES—THE LAW—AND THE PRIMITIVE GOSPEL.

"THAT SHEPHERD WHO FIRST TAUGHT THE CHOSEN SEED."

I.

"Thou leddest thy people like a flock, by the hand of Moses and Aaron (*Ps. lxxvii*:20). As a Chief under Shepherd of the flock of God, was Moses most eminently typical of "that Great Shepherd of the Sheep," like unto Himself, whom God promised to raise up unto Israel. It was wonderful leading, to miraculous pastures in the desert, throughout forty years; a standing type and promise, to all ages, of the unerring wisdom and unfailing power with which the Everlasting Word, both before and since Incarnation, leads his flock through this wilderness of sorrows, perils, sins, wanderings and chastisements, to sure ultimate possession of the promised kingdom. Also, "the Good Shepherd giveth his life for the Sheep;" and so did Moses, in the Spirit, in three or four memorable intercessions when he offered himself to the justice of God in the stead of the rebellious host under imminent vengeance. Like his great Antitype, "for [instead of] the joy that was set before him"—God's offer to destroy the rest and make of him a great nation—his answer was "blot *me* [rather] out of the book, [the covenant] which thou hast written." (Exodus xxxii:32; xxxiii:17; xxxiv:9; Numbers xi; xiv; xvi:20; xvi:45; xxi:7. Also the like sentiment of St. Paul, Romans ix:3.)

II.

The most usually predominant thought about Moses is that of the great lawgiver that he was above all that have been born of women, because he alone enacted the laws of God himself at first hand. But we fail, in this conception, of its vital truth, if we do not recognize and understand in Moses's law the substratum of the Gospel, on which he also built the idea of the Gospel itself, in expressive types and object lessons that are operative still in the language of their antitypes. We cannot yet, can never, in this world at least, dis-

pense with such concepts of the most ancient religion as "The Lamb of God that taketh the Sin of the World;" the Atoning Blood; the Mediating High Priest; etc.

As little can Christianity dispense with its substratum in the awful holiness and tremendous sanctions of God as revealed in the law of Moses. Nay, rather the Christianity that we make of it in our day needs above all things to return into the deserts around Sinai and relay the foundation, of sin's intolerable sinfulness before the holiness of God, which Moses built into the Hebrew consciousness by so many purgations of uncleanness by blood and water, such vigorous defences of holy things, such a complex of sacrifices for all manner of transgression whether willful or ignorant, such terrible penalties for impiety, and such solemn processes of approach unto God, for priests and people alike. It is fashionable to ignore or even to discard all this often with little or no respect, as utterly obsolete; demolished 'false works' of an outworn system for barbarous people. But we are not above these lessons, in all our pride of progress. Man never will be while man is a sinner. "For this cause, many are weak and sickly among us, and many sleep," and the pulpit, by common consent, has lost the power that it had when conviction of sin had not yet been dropped out of the bottom of its Evangel, crude and rude as the forms and terms of its denunciation may have been. We have forgotten half the 'goodness' of God in forgetting—or denying—His 'severity,' His awful holiness, before whom "the heavens are not clean."

III.

To this period, and above all to this Moses, belongs a discipline of many generations, such that the world has never seen its like, ingraining the fundamental law of religion as well as morality in that representative race from which the consciousness of all Christendom, religious or irreligious, has been pervaded. That discipline, traced in the books of Moses from the first subjection of Jacob's wicked sons to repentance and reformation under their boy prophet and master; through the age of slavery taming their unbridled nature; through the stupendous miracles of their exodus and march of forty years; through the successive outbreaks of heaven-daring rebellion on every recurring occasion, with the swift and bloody punishment that swept away each rising element of anarchy in its turn; down to the final condemnation to exile for

life of all the generation that had contended against God with incorrigible unbelief and disobedience; leaving at last but a nation grown of the children who had learned, as eye-witnesses of the sins and destruction of their fathers, both the goodness and the severity of their Almighty Ruler: these, instructed with line upon line, precept repeated on precept, and judgments swift on every disobedience, more terrible than flesh and blood could bear, were the sifted and seasoned generation, well taught to fear God, who entered upon the task of cleansing and possessing the polluted land of Canaan, when the work of their great law-giver and disciplinarian had ended.

IV.

Of generalizations on the Mosaic age, another may be noted, analogous with all ages preceding and following, to this day, in the constituting of the age by one man sent from God. The fond figment of many would-be philosophers of history, that every age has developed out of its peculiar needs and potentialities its peculiar savior, finds nothing but uniform contradiction in the genesis of every reformer and reformation that history has recorded. Examples: Joseph 'developed' for a Hebrew prophet and reformer in the prisons and palaces of an alien and heathen race, unknown and unknowing to his own; Moses 'developed' to be the greatest of Hebrew prophets, reformers, and originators of the monotheistic religion of all ages, from infancy to maturity in an idolatrous foreign court, from maturity to old age as an exile domiciled with another alien heathen race, and from old age to death a wanderer in trackless and lifeless deserts, ruling alone over a turbulent and untameable nation to which he owed nothing but remote ancestry and interminable contention; Elijah, suddenly emerged from the wilderness in his unkempt, skin-clad contrariety to all the life of the nation out of which he was sent to redeem the salvable remnant; John the Baptist, Elijah's antitype in every particular; Daniel, the grand individual constituent of the Kingdom of God in Babylon, while the prime minister of a series of idolatrous empires; Jesus come from God out of heaven to a world that knew him not; Paul, the apostle of all the Western world, transplanted out of the blindest bigoted exclusiveness of an Oriental race, religion and culture, to be the apostle of that Jesus to all the nations of the Western World;—and we might go on, appealing to the historic

origin and nurture alien to the nature and genius of the reformations they wrought, of Luther, Wesley, and almost every name dominant in the annals of human progress—to prove that these were never 'earth-born' Titans, engendered by the conditions they antagonized and overpowered by superior force of truths unknown to their parentage or environment. That every grand division of the Church's history (or perhaps of profane history) has been substantially a *personality,* embodied in one Head Man, created, appointed and empowered from God, is the idea on which these outlines are constructed, and which they illustrate.

In these Historical Outlines, we shall not attempt to follow the 'fond allegorizers' of the Mosaic ritual—Talmudic or Christian—through the ingenious parallels to which whole libraries have been and remain devoted for those who have time to spare from "the weightier matters of the Law." On these weightier matters, it may be that some remarks of value remain to be made in a future number. But the Decalogue means a whole volume by itself for which the historical *conspectus* we are aiming to arrange cannot here be interrupted in its progress.

An index, simply, of the principal events of the Exodus and the Wilderness may well be given, for the purpose of a convenient perspective rather than for special illumination.

BIBLE REVISION REVISED.

MATTHEW XVIII:15-20.

15. "If thy brother sin" (*hamartēsē*): not, "against thee:" the word is not in the approved text, and since it is not implied, it should not be supplied as it is in each of the English versions; whoever may think it ought to have been there. The approved text covers the more ground, and is by so much the better, in accordance with Lev. XIX:17, "Thou shalt, in any wise, rebuke thy neighbor, and not suffer sin upon him." In verse 21, Peter wants to know how long he must put up with *personal* wrong (*hamartēsei eis eme*) without proceeding to the measures of discipline prescribed. In Luke XVII:3 we find the treatment of general and of personal offences connected, with the same explicit distinction as here: first, *hamartē* simply; then, *hamartēsē eis se.*

16. That every word may stand on (*stathē epi*) the mouth [testimony] of two or three witnesses. This is the exact expres-

sion: why not let it stand? There is no need to copy Deut. XIX:15 literally, to the altering of the Lord's present phrase.

17. *Speak* to the Church (congregation, or literally, called assembly) is purely literal, and softer than "*tell it* to the Church." It is in the spirit of an appeal, rather than a complaint or an information lodged.—*Congregation* is a marginal reading more literal than "Church."—"*Neglect* to hear" (A. V.) is just the shade of meaning in *parakousē*; and why the Revisers English and American have changed it to *refuse,* they perhaps can explain.—But the barbarous rendering "an heathen man" etc., in the A. V., is well changed, literally, to "the Gentile and the publican," in the Revisions.

18. The meaning of *ekklēsia,* above referred to, is evidently connected with and influenced by this text, as giving divine (?) sanction to the decisions of the *ecclesia* as in cases immediately before mentioned. Considering that such authority is nowhere conferred on the general body of believers, but only on the Apostles or those specially endued with the Holy Ghost (otherwise, it would be absurd and self-contradictory) we must infer either that the authority supposed was temporary, or else that it appertains to an ideal condition of the Church as an actual "habitation of God by the Spirit," which we can see that, as a matter of fact, she has never yet become, in clergy or laity, to any general and preternatural extent, since the Apostles fell asleep. Certain expressions in the first Epistle of John can be reconciled with the actual state of facts, only as exhibiting the ideal aim or perfect state.

19. Intimately related to the supernatural gift inferred in verse 18, follows this scarcely less difficult mystery in prayer; of which the true import may require deeper inspection than is usually given it. As before, the question is, Who are meant? every pair of believers who may agree to obtain something by prayer? or such, whether Apostles or others, who may be so possessed by the Holy Spirit, that Jesus can say that He is himself personally in them? "For where there are two or three gathered together —*eis to emon onoma*— *into* my name [into myself] there am I in the midst of them." If they are in Me, I am in them. John XV:7 and XVII:21,23.

The common reading of *eis* in this passage, as *in,* simply, has led to the appropriation of the promise of power to any true believers

who may assemble in the name of Jesus, with one specific desire. This expectation, failing to be realized, has had to be qualified as generally as it has been asserted, by a proviso that the desire be an expression of the inscrutable will of God. But there seems to be something not so problematical in the promise. Shall we not fall back again on the original status of the inspired Apostles as the ideal state of all believers, but the actual state as yet of a few known to God only? It may be noted that the supposed mystical succession of these powers in the hands of formally consecrated persons has been as gross a failure in practice as with any conventicle of pious laymen.

"GOD'S DEEP SECRETS AND GREAT PLANS."

This is the title of a 'booklet' of Bible Studies, by our friend Nelly Hall, Missionary, from Sweden. (Imprint of the Stewart Printing Company, Middletown, Conn.) The bulk of the contents consists, we are glad to see, of verbatim quotations from the glorious promises of God for the ultimate redemption of man as a race from the power of sin and Satan. This is literature truly religious, and worthy of all acceptation and endless repetition. Our own conviction is largely expressed in the pages of "SALVATION" by profuse reproduction of Scriptures too little familiar to multitudes of Christian believers. Our authoress, having become intimate with the pictures of heavenly glory to come, on earth, is naturally so enthused and overflowing with the rapturous disclosures, that they seem to her as if newly revealed, and herself a discoverer extraordinary, commissioned to proclaim them to a pseudo-Christian Church that never heard of them before.

We notice at the present day a number of fervid writers on different parts of gospel truth and ethics, who announce them with the joy of one who "findeth great spoil;" not being widely enough read in the Christian literature and life of past ages or the present, to have a suspicion that such things have already been as household words to many generations of God's people, in secret fellowship or open organization and teaching. These re-producers of things old, and producers of things new, (where they are not of the anti-biblical quasi-Christian cult) are apt to be possessed by the Holy Ghost, in their own opinion, as an infallible interpreter by their mouth. The note of infallibility, at least, is rarely wanting, and

seems to be most profoundly sincere. Those who enjoy, as they well may, these forty pages, of extracts from the prophecies, should feel at liberty, or rather under obligation, to consider very carefully whether the private opinions introduced as dogmas are really supported by the accompanying Scripture citations. Some of them may be, some may not; but to all should be attached the caution for author and reader, to hear the other side, both by search of the Scriptures and by candid discussion of what can be said by learned and godly thinkers of differing views. Apply this to all interpretations suggested in "SALVATION."

THE LATTER-DAY PROPHECIES COLLATED.

A number of the monthly editions of "SALVATION" to come, will contain in this department a continued Collect of concordant passages from the different prophecies of the Latter Days.

Whoever would acquaint himself with the heights of poetry and the richest elements of culture, might well postpone the epics and tragedies of ancient Greece, Milton, and Shakespeare, to the neglected masterpieces of inspired Hebrew prophecy, such as we collate in this department, for a 'revelation' to very many Christian readers.

THE EVIL ÆON AND ITS ENDING.

I.

BABYLON THE TYPE—IN ISAIAH.

The Burden of Babylon, which Isaiah the Son of Amoz did see. (Is. xiii.)

Lift ye up a banner upon the high mountain: exalt the voice unto them: shake the hand that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones, for my anger, even them that rejoice in my highness.

> **Behold, the Lord came with the ten-thousands of his saints, to do judgment upon all, and to put to shame all the ungodly for all their works of ungodliness which they have impiously done, and for all the hard things which ungodly sinners have spoken against him. (Prophecy of Enoch, Jude 14.) And Jahveh my God shall come, and all the saints with thee (Zec. xiv.) The armies that are in the heaven followed him upon white horses, clothed in fine linen, white and pure . . for the fine linen is the righteous judgment acts of the saints (Rev. xix.14,8). He came with ten-thousands of saints: from his right hand went a fiery law for them (De. xxxiii).**

The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms of nations gathered together: Jahveh of hosts mustereth the host of the battle: they

come from a far country, from the end of heaven, even Jahveh and the weapons of his indignation, to destroy the whole land.

> Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men; let all the men of war draw near, let them come up: thither cause thy mighty ones to come down, O Jahveh! (Je. iii). And the sixth angel sounded: and I heard one voice out of the [four] horns of the golden altar that is before God, saying to the sixth angel who had the trumpet: Loose the four angels that have been bound at the great river, the Euphrates. And the four angels were loosed that had been prepared unto the hour and day and month and year, to slay the third part of men: and the number of the armies of the horsemen was twice ten-thousand times ten-thousand: I heard the number of them (Rev. ix.13).

Howl ye! for the Day of Jahveh is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth: they shall be amazed at one another: their faces shall be as flames.

Behold the Day of Jahveh cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

> Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner (Is. li.6). I beheld the earth, and lo, it was without form and void, and the heavens, and they had no light: I beheld the mountains, and, lo they trembled, and all the hills moved lightly: I beheld, and lo there was no man, and all the birds of the heavens were fled: I beheld, and lo the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Jahveh by his fierce anger. For thus hath Jahveh said: The whole land shall be desolate, (yet will I not make a full end): for this shall the earth mourn and the heavens be black: because I have spoken, I have purposed, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen: they shall go into thickets and climb up upon the rocks: every city shall be forsaken and not a man dwell therein (Je. iv.23).

And I will punish the world for their evil and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of Jahveh of hosts, and in the day of his fierce anger, and it shall be as the chased roe, and as the sheep that no man taketh up. They shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through, and every one that is joined unto them shall fall by the sword. Their children also shall

be dashed in pieces before their eyes, their houses shall be spoiled and their wives ravished . . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah . . . For Jahveh will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them and they shall cleave to the house of Jacob . . and the House of Israel shall possess them in the land of Jahveh for servants and for handmaids; and they shall take them captives whose captives they were, and they shall rule over their oppressors.

BABYLON THE TYPE, IN JEREMIAH, CHAPTER L.

Declare ye among the nations, and set up a standard: publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces: her idols are confounded; her images are broken in pieces.

> **Babylon is fallen, is fallen! and all the graven images of her gods he hath broken to the ground (Is. xxi.9). Babylon the Great is fallen, is fallen (Rev. xviii.2).**

For out of the north there cometh up a nation against her which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days and in that time, saith Jahveh, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek Jahveh their God. They shall ask the way to Zion, with their faces thitherward; saying, Come, and let us join ourselves to Jahveh in a perpetual covenant that shall not be forgotten.

> **And I will pour upon the House of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him as one mourneth for his only son (Zec. 12:10).**

My people hath been lost sheep: their shepherds have caused them to go astray . . . Remove out of the midst of Babylon and go forth out of the land of the Chaldæans, and be as the he-goats before the flocks. For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country, and they shall set themselves in array against Babylon round about: they shall set themselves in array against her: from thence she shall be taken . . . Put yourselves in array against Babylon round about all ye that bend the bow, shoot at her, spare no arrows, for she hath sinned against Jahveh: . . her foundations are fallen, her walls are thrown down, for it is the vengeance of Jahveh: take vengeance upon her: as she hath done do unto her.

> **For it is the day of Jahveh's vengeance, and the year of recompenses for the controversy of Zion (Is. xxxiv.8). For the day of vengeance is in my heart, and the year of my redeemed is come (Is. 63). Because it is the vengeance of Jahveh, the vengeance of his temple (Je.51). For these be the days of ven-**

geance, that all things that are written may be fulfilled (Lu. 21). Reward her even as she rewarded you, and double unto her double according to her works: in the cup that she hath filled fill to her double (Rev.19).

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. . . . In those days and in that time, saith Jahveh, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Jacob and they shall not be found: for I will pardon them whom I reserve. . . . The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about, let none thereof escape: recompense her according to her work; according to all that she hath done do unto her . . . Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

And the ten horns [kings] which thou sawest, and the Beast these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire . . that great city which reigneth over the kings of the earth (Rev. xvii.16,18).

They shall hold the bow and the lance: they are cruel and will not show mercy: their voice shall roar like the sea: and they shall ride upon horses, put in array like a man to the battle against thee, O daughter of Babylon . . . At the noise of the taking of Babylon the earth is moved and the cry is heard among the nations.

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit (Ez. 31). And the kings of the earth . . shall weep and wail over her when they shall look upon the smoke of her burning, standing afar off for fear of her torment, saying, Wo, wo, the great city Babylon, the mighty city! for in one hour is thy judgment come (Rev. xviii.9).

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity: for this is the time of Jahveh's vengeance, he will render unto her a recompense.

And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities (Rev.18). Go ye forth of Babylon; flee ye from the Chaldæans; with a voice of singing declare ye, tell this, utter it to the end of the earth; say ye, Jahveh hath redeemed his servant Jacob (Is. xlviii.20).

Babylon hath been a golden cup in the hand of Jahveh, that made all the earth drunken: the nations have drunken of her wine, therefor the nations are mad.

Having in her hand a golden cup full of abominations and the unclean things of her fornication, and upon her forehead a name written, a mystery: Babylon the Great, the Mother of the Harlots and of the Abominations of the earth . . . For all na-

> tions have drunk of the wine-of-madness of her fornication (Rev. xvii.4, xviii.3).

For thus saith Jahveh, God of Israel unto me (Je. xxv.15): Take the winecup of this fury [madness] at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink and be moved and be mad, because [for the purpose] of the sword that I will send among them. Then took I the cup at the hand of Jahveh, and made all the nations to drink unto whom Jahveh had sent me: . . . even all the kingdoms of the world which are upon the face of the earth: and the king of Sheshach [Babylon] shall drink after them. Therefore thou shalt say unto them, Thus saith Jahveh of hosts, the God of Israel: Drink ye, and be drunken, and spew and fall and rise no more, because of the sword that I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, thus shalt thou say unto them: Thus saith Jahveh of hosts, Ye shall certainly drink: for lo I begin, to bring evil upon the city that is called by my name! and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Jahveh of hosts. Therefore prophesy thou against them all these words, and say unto them: Jahveh shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for Jahveh hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith Jahveh. Thus saith Jahveh of hosts: Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of Jahveh shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground.

Babylon is suddenly fallen and destroyed: howl for her: take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven and is lifted up to the skies. Jahveh hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. O thou that dwellest upon many waters, abundant in treasures, thy end is come and the measure of thy covetousness.

> And he saith unto me, The waters which thou sawest, where the Harlot sitteth, are peoples and multitudes and nations and tongues . . and the woman whom thou sawest is that great city that reigneth over the kings of the earth (Rev. xvii.15,19).

. . . Behold, I am against thee, O destroying mountain that destroyest the whole earth, and I will stretch out my hand upon thee and roll thee down from the rocks, and will make thee a burnt mountain . . . My people, go ye out of the midst of her,

and deliver ye every man his soul from the fierce anger of Jahveh. And lest your heart faint, and ye fear for the rumor that shall be heard in the land (a rumor shall both come one year, and after that in another year a rumor, violence in the land, ruler against ruler);

> And ye shall hear of wars and rumors of wars: see that ye be not troubled; for these things must needs come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places: but all these things are the beginning of travail (Mt. xxiv.6).

Therefore behold, the days come that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her . . . As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

> And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus . . and in her was found the blood of prophets and of saints, and of all that were slain upon the earth (Rev. xvii.18). That the blood of all the prophets which were slain from the foundation of the world may be required of this [typical] generation; from the blood of Abel unto the blood of Zachariah who perished between the altar and the temple; verily I say unto you, it shall be required of this generation [kindred] (Lu xi:50).

Then the heaven and the earth, and all that is therein, shall sing for Babylon . . . How hath the oppressor ceased! the golden city ceased! . . . the whole earth is at rest and is quiet: they break forth into singing (Is. xiv.4).

> Rejoice over her, thou heaven, and ye saints and ye apostles and ye prophets; for God hath avenged you of her (Rev. xviii).

Ye that have escaped the sword, go away, stand not still: remember Jahveh afar off, and let Jerusalem come into your mind . . . Ho, ho! [come forth] and flee from the land of the north; (Zec. ii.6) . deliver thyself, O Zion that dwellest with the daughter of Babylon. Arise ye and depart, for this is not your rest (Mi. ii.10): because it is polluted it shall destroy, even with a sore destruction. Depart ye, depart ye: go ye out from thence (Is. lii.): touch no unclean thing: be ye clean that bear the vessels of Jahveh. Come, my people, enter thou into thy chambers and shut thy doors about thee (Is. xxvi.20): hide thyself as it were for a little moment, until the indignation be overpast. For behold, Jahveh cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

> When therefore ye shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house, and let him that is in the field not return back to take his cloak (Mt.24).

Then shall the children of Judah and the children of Israel be gath-

ered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel (Ho. i.11). The breaker is come up before them; they have broken up, and have passed through the gate and are gone out by it; and their King shall pass before them and Jahveh on the head of them (Mi. ii.13).

> **Our God shall come, and shall not keep silence . . . he shall call to the heavens from above, and to the earth, that he may judge his people, Gather my saints together unto me, those that have made a covenant with me by sacrifice (Ps. l.5).**

Thus saith Jahveh of hosts: The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary . . . For every batle of the warrior (Is. ix.5) is with confused noise and garments rolled in blood: but this shall be with burning fuel of fire . . . And she shall be utterly burned with fire (Rev. xviii).

> **And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah (Is. xiii). Then Jahveh rained upon Sodom and upon Gomorrah brimstone and fire from Jahveh out of heaven . . and lo, the smoke of the country went up as the smoke of a furnace (Gen. xix). And the kings of the earth shall bewail and lament for her when they shall see the smoke of her burning, standing afar off for fear of her torment (Rev. xix).**

CONGRATULATIONS IN THE CHURCH.

A man who wishes to know how his business stands, subtracts the amount of his debts from what he actually possesses. If his debts are £1,000, and after two or three years working he be able of his earnings to pay off £5, his debt remains £995. He would feel that this was nothing to boast of; and his creditor would certainly be surprised if he found him congratulating himself on his great success in being able to pay off the £5.

The debt the church owes her Lord and the world, amounts to 1,000 millions who have yet to know the Gospel. After a century of missions we have gathered 5 millions. Our debt remains 995 millions. What we have done is, oh! so little to what has to be done, to what ought to have been done, to what might have been done.—*A. Murray.*

"NO OTHER PLACE TO GO TO."

Prof. D. B. Towner, of the Moody Institute in Chicago, made a tour of the region of bark camps in Northern Wisconsin, where he overheard a little conversation one morning. Two young men, not over 21 years of age, sat by the roadside on the outskirts of the town. One said to the other, "We get our cheque and the saloonkeepers cash it for us, and what do we get out of it?" The other replied, "We get *hell* out of it." "Yes," said the first young man, "but there is no other place to go." Who will show them to another place?

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary." Organ of the American Sunday School Union, Philadelphia.

WASHINGTON.

There are new settlements being opened on the mountains, and, as a rule, they are made up of poor people. They have settled there because they could get cheap land. They are too poor to blast for water or dig wells, and they haul water for miles. They live in little board cabins, some of them log cabins, put up for temporary use, and nearly all have large families. I was entertained over night at one of these homes, and there was but one room with a family of ten. You can imagine the inconvenience.

I now have Sunday Schools in successful operation from the Pacific Coast County, west of the Cascade range of mountains, reaching eastward to certain portions of the State of Idaho, and to the northern tier of countries of Eastern Oregon. The field has become so large, and the schools so numerous, that I am not able to visit all of them in person; but I reach many of them, and keep in touch with them through correspondence. J. W. ARMSTRONG.

SOUTH WISCONSIN.

Recently in a series of meetings with one of our schools five men, heads of families, were converted on the same evening. While their families were represented in the Sunday School they, each of them, had said they had no interest in it, and did not realize there was any place for them there. They came to the meetings first to please some one, sometimes under protest. Interest continued to grow until they became anxious to come, and then became concerned about their standing before God. Each was strong and influential in the community, and of course their decisions have been telling for good. CHAS. KELSEY.

WEST WISCONSIN.

At the little village of Hatfield there were, last year, two 'bowerys' prepared for dances. After the first one was built, the proprietor offered it to us to hold a Sunday-school rally in. When our notices were out we learned that the proprietor had opened a saloon close beside the bowery. On the morning of the rally, we found the proprietor of the saloon and bowery busy decorating the place in national colors. He had his beer kegs all out of sight, his beer sign covered with bunting so it could not be seen, and he soon broke to us the glad news that he was not going to allow his saloon to be open that day.

We did not get back to that place again until last week. I was surprised on my arrival to find the beer sign down, and no sign of a saloon about the place. The man and his wife in concert, each trying to tell me first, told me they had stopped the saloon business. They seemed very happy over it. The man also added:

"And I am going to raise the sides of that bowery, put on a shingle roof, and make a church out of it, so we can teach some religion here instead of saloon and dances." T. S. THOMPSON.

NORTHWEST MICHIGAN.

I spent the last days of June at the little lumbering town of Spencer, Kalkaska Co., Mich., holding special Gospel meetings. Sixteen children and adults yielded to the Master's voice, and went to Him, confessing their sins and putting their lives into His care.

R. J. REDHOUSE.

MINNESOTA.

In 26 new schools there are fully 180 persons who make a profession of Christ; one school alone having all its forty-four members in the church, yet this was the least of all places that seemed to promise results; indeed, I doubt if ten persons at the time of its organization were Christians.

There have also been six hitherto destitute settlements opened to regular preaching, and one very charming fact in this connection is that two of these very preachers were themselves led to Christ in schools which I planted a few years ago; the one was a hardened skeptic, and the other on his way to a drunkard's grave.

Yet there are 362,000 of school age in this State alone yet out of Sunday-school! GEO. R. G. FISHER.

IOWA.

Rev. R. F. Lavender, missionary for Jasper Co., held and assisted in five series of evangelistic meetings in his county during the winter. At a new coal-mining camp he found 47 families with 80 children without any religious instruction of a public nature. Mr. Lavender went to work immediately to secure funds for the erection of a chapel, and in a few days had the whole amount raised.

The results of fourteen years of Sunday-school missionary work in Polk County have been the organization of 85 new schools, 14 church organizations and 1,450 hopeful conversions.

In Fremont County, (8 years) fifty-seven schools have been organized and reorganized, with a membership of 2,134 at the date of organization. About 600 hopeful conversions have been reported in meetings held.

Last Sunday I visited a Sunday-school in a mining camp in the south part of Mahaska county. There is not a church building in the camp, but five saloons are open on Sunday. One young man we met in the morning staggering his way up a hill from a saloon, and in the evening about 15 were making their way up the same hill, several of whom were too drunk to realize their situation.

Another little mining camp only about two miles away has three saloons, and the conduct is equally bad.

On the 4th of this month I organized a Sunday-school where

40 little fellows have been attending no Sunday-school at all. No one seems to have these children at heart, and we had to get some one to go into the neighborhood as superintendent. A. L. Fales.

While I was engaged in special meetings at W., a small town on the M. K. & T. R. R., I learned of a family who lived in a log house 15 miles away. And as the man of the house was considered dangerous, was called a desperate man, I was cautioned to "steer clear" of that house. The next day I rode out to the place, and as I approached the cabin, the man came to the door with a Winchester in his hand. I rode up to the cabin, and after the customary greeting, he spoke in a gruff tone and said, "Who are you, and what is your business?" I informed him that I was a Sunday-school Missionary, and came to invite him to our meetings, which were being held in the town of ——.

He then approached and said, "Get down." I dismounted, shook hands with him, tied my pony to the cabin, and entered. I found a mother, and two children, ages 12 and 14 years. There was destitution in that home, but in the hearts of those who lived there was a longing for a word of sympathy, a hearty hand shake, a Gospel song, a few verses from the Book of Books, and after these a prayer which reminded them of their childhood days; of mother, home and heaven.

The family are on their knees in prayer for the first time in 30 years. They listen to the first sacred songs heard in 25 years, and tears course down the cheeks of the so-called desperado as he joined in the song of "Jesus, Lover of My Soul" and "Nearer, My God to Thee." He is no longer a "desperate man," for the power of the Gospel is sharper than any earthly weapon. There were promises made, a Bible was given to each of the children, hands were clasped in good-bye, and the Missionary rode away with "God bless you" from the father and mother. J. H. Buckley.

KANSAS.

Missionary Brunker opened four schools in April, enrolling 128 persons as scholars and teachers.

Missionary Pattison opened five schools in April, having 150 persons enrolled in them.

COLORADO.

Missionary Ketchum opened three schools in April, enrolling 77 persons. On a recent Sunday he says: "After working eighteen hours, organizing one Sunday-school, addressing another Sunday-school, preaching two sermons, visiting three families and travelling thirty-three miles I was ready to retire at midnight."

IN CENTRAL MICHIGAN.

Over ten hundred gospel visits to the homes have been made since September, 1900; 19 Sunday-schools have been opened and 42 Sunday-schools have been aided, containing a total of more

than 3,000 persons; 174 professed conversions have been reported from the work. C. E. Parsons.

In the northern portion of Scioto County, Ohio, on Friday last, while working up a meeting, a snow storm came upon us, so we were compelled to seek shelter for thirty hours in a log cabin, where a very poor family lived. In this home there was an only child, a girl of ten years, by name "Edna." She had been a regular attendant for two years at the school that I organized in that settlement. The little Christian has received a marked Testament, and found much comfort in reading John's Gospel.

S. Frank Eastman.

In North Carolina on a wet Sunday, three girls met in an old, abandoned church house, and voted to start a Sunday-school. Next Sunday there were 17 persons present, and last Sunday I was pleased to greet 38 young people and tender them the benefits of books and papers published by our Society. G. S. Jones.

SOUTH CAROLINA.

It was our privilege to spend a couple of days, recently, in a community where I organized a Sabbath-school 12 years ago. This school has run continuously ever since. These people are too poor to build a church and support a pastor. They have a regular prayer meeting and occasional preaching, but the Sunday-school is their main service. One young man has gone out into the ministry, and is now the beloved pastor of a devoted people, and is doing a noble work. Another young man from this school is actively preparing for the gospel ministry. Z. W. Bedenbaugh.

MISSOURI.

I wish you could see the hundreds of people among these Ozark Hills, that are being made happy by the work of the American Sunday-School Union. Probably one-third of these people live in one-room log cabins, some with no windows; one-third in two-room log houses, and the remainder in box or frame houses of one to three or four rooms. The superintendent of one of my best schools lives in a one-room log cabin.

During the past two months I have started 7 new schools, nearly all with good prospects. About the only opposition is from ignorant back-woods preachers. One of these went so far as to write an article for the local papers, condemning my Union Sunday-School work. J. W. McKean.

THE AVERAGE WORK OF A SUNDAY-SCHOOL MISSIONARY.

During the last fiscal year of the American Sunday-School Union, there were 222 missionaries employed. We find that each missionary, on the average, organized 12 new schools, reorganized 3.8, visited or otherwise aided 22½ schools, revisited 58½ schools, which he had previously aided; that into the 15.8 schools which he had set in motion during the year, he had brought 581 mem-

bers who otherwise, so far as we can judge, would have had no gospel privileges; that there had occurred during the year in these schools, 50 conversions each; leading to the organization of three-quarters of a church. In other words, each missionary, on the average, in a year and a quarter, set influences in motion that would lead to the organization of a church.

The ordinary sum necessary to support a missionary and furnish him supplies to give away is $800.

THE GOSPEL "PROFITABLE FOR ALL THINGS," TO ALL.

The enemies of aggressive Christianity have long harped upon the decay of native population in the Sandwich Islands (through the devastating vices introduced in the foreign commerce for which the civilizing influences of Christian missions opened the way.) With characteristic disingenuousness, which deceived the indifferent as well as the ill-disposed, these calumniators of the Gospel of Christ and of men of whom the world was not worthy, have persistently charged the depopulating work of rum and prostitution which wicked traders and sailors have rushed into every new opening of civilization, upon the pure and holy teaching that transformed the murderers of Captain Cook's crew into peaceful and profitable customers for goods—and alas, for evils unspeakable also. Happily, however, in some instances different circumstances have allowed the work of the Gospel to prevail for the advancement of other savages than our own ancestors, in population as well as in the arts and blessings of civilized life.

A recent note from the Caroline Islands shows that in the Mortlock group especially, where in previous years the wars and the vices of the people were fast destroying the native race, the population has rapidly increased of late since the people have learned the ways of peace, and the Christian religion has purified the fountains of life. The population is increasing so rapidly that it is a serious question what shall be done to support it on the limited area which is available.

On the Island of Ponape the saving and the destroying forces have been displayed in contrast, one after the other. In the disturbances attending the transfer of control from the Spanish to the German Government, the American missionaries were for a time forced out, but are now re-established. The present German Governor says that the population is dwindling in those districts where the chiefs and people have not embraced Christianity, by a decimation due to the increase of drunkenness, and the social vices which multiplied during the absence of the missionaries. On the other hand, the governor says that the population is now on the increase in the Christian communities, both Protestant and Catholic.

THE LIFE OF JOHN HALL.

BY HIS SON, THOMAS C. HALL.

While SALVATION is neither a literary review nor a journal of religious transactions in general; yet the Life of John Hall has a peculiar interest both for the Editor and for a large proportion of his readers. And certainly no reader of the biography of Dr. Hall by his son will be slow to echo the single word of criticism we submit, that hardly a more becoming, pathetic and beautiful memorial from a filial biographer ever was or could be made.

But what we have here to say on the life of Dr. Hall, as a text, relates rather to the closing—we might say *finishing*—griefs inflicted by wicked hands on his gentle, blameless and devoted life. In the fresh record of that life now given to the world, all who cherish its fragrant memory may learn much of him not only, but also of some other men who ought to be known—and then *laid aside* until their return to native and congenial dust. Not that the biographer has entered any indictment by name or in terms, of the conspirators against his father whom many have considered and some have openly denounced as his murderers. Yet he could not, by nature, nor in duty and sincerity, have altogether concealed his sense of the wounds and his consciousness of the source and motive of them, which those who had an inkling of the unpublished will trace between the lines of his delicate yet inwardly forceful references to the ruthless conspiracy that brought his father's life to an end—in its own overthrow.

The occasion seems timely for a summary of the closing incidents of Dr. Hall's career which the biographer attests mainly by implications and silences that "plead like angels trumpet-tongued." Having done nothing himself to revive recrimination on this subject, the biographer would not thank us for stirring it up. But, not believing that an ulcer is more benign for being covered up and left to eat its way in secret, and discerning clearly in this particular case a single stage of an ulcerous condition that is eating to the vitals of the Presbyterian Church in New York, and casting a sickly hue over the little spiritual product of its best endeavors;

we had felt impelled to be in our little measure one "that troubleth Israel" to the purpose of conviction and repentance unto life that nothing now avails to kindle.

With this object, we had written and rewritten, again and again, the many pages that should outline the tremendous indictment that lies against the majority of the Presbytery of New York for an organic sin in the connected relations of John Hall, Hermann Warszawiak, and Jewish Missions: the One sin of all church sins: subserviency to Mammon right or wrong in the conglomorate personality of a few immensely wealthy men whose domination sits like an incubus on the prayers and endeavors of the Presbyterian churches (and some others) of New York, as a whole.

But we have laid aside those pages, after much effort of elaboration and re-elaboration in the interests of charity, forbearance, and gentleness. All the gentleness of diction in the world could not soften, nor any invective equal, the rock-rugged harshness of the things themselves, and we have at last deliberately given it up. Because, if men who have religiously surrendered their consciences and ecclesiastical trusts into the control of those who are powerful to pull down or build up, can see no treason to their Master in this, nor anything flagitious in the deeds that have followed, they cannot be convicted in the one nor the other by any human exposition of the deadliness of the root or of the fruit. That Holy Spirit which they so desperately call upon from year to year without avail, may yet come, to reprove of sin as no creature tongue can do, and then the long-awaited revival may be felt by the churches and people of this wicked city. To this end, we mistake vastly if a condition *sine qua non* is not the deposition of Money from the authority that belongs only to Christ in His Church, and from the reliance and expectation that God will have to Himself and not another.

It is not denied that in all churches and church business the proved practical ability, and prestige also, of godly men who are at the same time successful in business, are in legitimate demand and estimation. It is well for men whose ability is unproved by results in temporalities, to yield leadership to their superiors in such matters, and for spiritual leaders to work in harmony with active Christian wealth as far as consistently possible. It is also admitted that the line of simony may be sometimes obscure, and charitable allowance must be made, (according to the way of Christ Himself) for unconscious transgressions of that line.

But when just harmony becomes dependence and subserviency, and grows so rank as to blind pastors and elders and people to lordliness and even iniquity in holders of the purse; reproving criticism and crushing resistance of their rule; then the line is crossed from Christ to Antichrist, and it is to Antichrist they must look (as indeed they unconsciously do) for favor and prosperity to the Church that was Christ's. Good men are often unconscious of this —blinded by their very zeal—but it is none the less the damning sin of all church sins, the worst of all heresy, the most abhorred of Him who walketh in the midst of the seven golden candlesticks.

DR. HALL AND THE WARSZAWIAK CONTROVERSY.

To those patrons who may not see the biography of Dr. John Hall by his son, but who feel interested to know from the most authoritative source the exact truth of Dr. Hall's position to the end with respect to the Jewish Missionary with whom he was first and last identified—it may be due to copy out here the pages in which Dr. Thomas C. Hall records his father's action, conviction, and testimony, on that subject. Beginning at page 303:

"In about the year 1889 there had come a young and evidently highly gifted converted Jew, Hermann Warszawiak by name, to New York with strong letters of commendation, and with personal letters to my father. After some signs of power in preaching to his countrymen, he was employed by the New York City Mission, and carried on his work with seeming success.

"Letters then came to New York of a confidential nature to my father warning him that the young Jew would be attacked, and urging him to protect the missionary against what was said to be a conspiracy. Shortly after this the connection between Mr. Hermann Warszawiak and the New York City Mission was severed, and a committee undertook to manage the work he had begun. This arrangement did not succeed, in part because the committee did not have time to attend to the matter, in part because perhaps Mr. Warszawiak was not easily managed . . . Attacks now began to be made upon the young missionary's character. These were of a vague and general nature. At once my father investigated those that were sufficiently definite to be investigated, and in one case at least the charge was at once proved to be a gross and clumsy slander. Mr. Warszawiak was responsible to the Session of the Fifth Avenue Presbyterian Church, and desired to be taken under the care of Presbytery. Here objection was made and one accuser produced documents which he alleged contained conclusive evidence of bad character. This allegation is now known to have been a misstate-

ment, for all the charges brought against Mr. Warszawiak were subsequent to that meeting, and no evidence can yet be called 'conclusive' of anything.

"Having been warned of such attacks, it was no wonder that my father constantly demanded evidence, and having in at least three several instances proved conclusively that charges made were base slanders, it was the least that he could do to suspend judgment."

Surely the least! No judge would do so little. No judge would do less than dismiss the case, and every further case presented by the arch conspirator whose utter untruthfulness and undisguised malice are so gently yet unequivocally pronounced, in different places, without personal identificaton, in the above extract.

Before summarizing the long, desperate, and completely abortive, struggle of the able attorneys of the dominant millionaire coterie to establish a case against Mr. Warszawiak in any of the original or appellate judicatories of the Presbyterian Church, the biographer introduces the *finale*, in the minute of the Session of the Fifth-Avenue Church, dated Nov. 3, 1899, (long ago published in SALVATION) and concluding with these words:

"Therefore, Resolved, that the said charges be, and they hereby "are, dismissed, and that he, Hermann Warszawiak, be and hereby "is restored to the communion of this church as a member in good "and regular standing."

Of the original so-called trial in Session (quashed by the Synod), the biographer says: "the trial was no model of what a calm Christian court should be. In the finding, my father was in a minority: his verdict, however, of 'not proven' was sustained by the New York Synod . . . My father was convinced that the charges of gambling were trumped up; and certainly no court of civil justice would admit the evidence that was produced."

Referring to the preposterous statement of a well-known professional detective, that he had extracted from Mr. Warszawiak a confession of the charge, the author says that his father "was staggered for a little time in his faith in Mr. Warszawiak." "But my father was a good listener, and was of a curiously skeptical mind in everyday affairs. He had two interviews with the gentleman [detective] and convinced himself that the statements made were, to say the least, inaccurate. He marked two such glaring inconsistencies in the account given him, that he lost faith in his informant's powers of objective observation . . . My father, it is true, had lost confidence in the calm impartiality of some of the chief assailants; and the outrageous mis-statements of one of them had completely undermined my father's previous reliance upon his fairness and good judgment. At the same time, his one steady demand was evidence and facts. And these were never forthcoming."

WHY HAS NEW YORK PRACTICALLY BUT A SINGLE STRUGGLING MISSION TO ITS THREE-HUNDRED THOUSAND JEWS AND NOT ONE CHURCH TO CARE FOR THEIR SOULS?

SALVATION is no man's organ and no man's enemy. It is a single-hearted search for Truth and Righteousness and the Glory of Christ in His Church, with an eager eye for that which is manifest, and a peculiar regard to that which is wanting. And if any visible thing in church life is visibly wanting, conspicuous by its absence, in the Churches of New York, it is concern for the souls of millions of Jews pouring into eternity and judgment under the double curse of sin and hatred to Jesus Christ.

We ask for the cause of this peculiar and amazing dereliction. Some tell us that it was always so: and so it was, once, in Christendom generally: but in this generation there has come a change, and a few years ago it came over from Scotland and appeared in New York, in the person of an ardent and eloquent young missionary, to whom the Jews gathered in crowds beyond the capacity of the churches that were opened to them, and overflowed, together with Christian sympathizers, into the largest churches and assembly halls in the city. For a number of years this went on, and converts from Judaism by hundreds were gathered into the Church by baptism, while a number went forth from this mission to mission work in other cities.

Where is it all now? The wave of Christian sympathy for the perishing Jews, that had covered Manhattan Island, has receded and left it as dry as a desert but for the fatness of its iniquities; leaving also the same wondrous mission still high and dry on its former site, continuing with unintermitted power, but utterly ignored by the Christianity of New York. And as if it were not enough for New York Christians to leave the support of the only mission to the largest and the most God-forsaking section of their neighbors to be supported by far-away strangers and British people; avowed Jew-haters in the chief seats of ecclesiastical power sustain as the chief functionary of city missions an open malignant who proclaims that the hated mission is extinct—although unavoidably in daily contact with its abounding activity—and employs systematically the most diabolical means to accomplish its extinction, while there is no tenable pretense of a purpose in that quarter to do

anything for the evangelization of the greatest Jewish city in the world—our own city of New York. So bad is the spirit, and so determined on deception, that the very greatest of Christian organs in New York, though not Presbyterian, refuses to allow the existence of the work to be made known to its readers by advertisement, for any price. The good church people of New York stand off, too indifferent even to look on, and apparently quite satisfied to believe a lie from any high place. So "the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so."

Do they? It is incredible—too monstrous for belief! But why, O why, does such a sin rest on our churches? How can good men persist in supporting its awful weight? Alas, it is the old story from the date of the fall: "The Serpent beguiled me." The Serpent here takes the form of an angel of light, arrayed in shining gold, the mighty patron of Church, Evangel, and Charity, a king that can do no wrong, an impeccable Sanctity that cannot be spoken against—or, wo to the cause or the man who has anything to lose, for that Power can crush him like a leaf, and none dare stay its hand or say unto it What doest thou? The very thought of inquiry is suppressed with a shudder and a frightened glance over the shoulder. Whatever enormities may be pointed out under its golden vestments provoke only indignation at the blasphemer of the idol. Actually, good men feel that it would be little less than sacrilege to criticise the moneyed group that sustain their churches and charities. This devout credulity has become both second nature and a part of religion itself, with a majority of pastors and well-meaning people in our more prosperous, and especially in our dependent, churches, missions and institutions. To men who never learned to turn over their judgment and conscience, and their very perceptions of fact, to keepers more potential than themselves, the state of mind in which so many Christian people can live is inconceivable while it is palpable. But, unconscious of it as such Christians may be, this subservient surrender of their responsibility to other mortals is a sin ever, and in this case alas, it is aggravated to the condition of *particeps criminis* with the most malignant enemies of Jesus Christ that there are in the world, in the worst of sins to which Jewish guile and gold can suborn men.

For, do you not know, pastors and brethren, who are the other

partners or principals with you in the awful sins you are harboring? Let me tell you that the great bankers, merchants and capitalists who pull together to pull down Jewish missions in New York, are not all *Christian* tools or patrons of a Christian malignant. The 'combine' includes also the great Jewish bankers and capitalists, as not the least of the powers that really rule our presbytery; and the vilest instruments which they use, but would not be seen to touch, ARE THE ONLY SOURCES from which any of the notorious charges brought against the missionary Warszawiak were obtained. Simply the continuance of mission work on mission-building funds when current supplies were suspended temporarily (as supposed) pending the trial of a preposterous charge which nobody believed; this, *was the only complaint for which the persecutors were not indebted entirely to their Jewish coadjutors, and which had not been repeated, under organized Jewish patronage, against every Jewish-Christian mission and missionary in New York for over twenty years.*

Neither is the close affiliation of Jewish and Christian capital in New York indicated merely by the Jewish contingent of detectives and fabricators which furnished all the material for the prosecution and for the use of the quasi-religious newspapers of New York. The same intimate relation disclosed itself by a violent eruption from its Jewish side, when a committee of presbytery made a charitable excuse for Mr. Warszawiak on the ground of Jewish nurture which had not grounded him in the elements of Christian morality. One of the most eminent ministers in the presbytery happened to be in a position to expose the panic into which the wrath of the Jewish financiers on this account threw their Christian colleagues and the Presbytery: compelling the latter formally to disavow their committee's report after adoption. The comity and interest of affiliated capital enforced this denial of the only decent thing in its course, on a branch of the Body of Christ.

"These Be Thy Gods, O Israel!"

So much—or rather so little—for the by-gones. Would that we were through with them. But we cannot pause, for they go on. Never to this hour has the chosen representative of these unrebuked and impenitent men ceased to declare, at all opportunities for deception, that the suspension of Hermann Warszawiak from the com-

munion of the Fifth-avenue Presbyterian Church, pending appeal, has never been revoked. Never has he ceased to repeat the filthiest slanders worked up by stated agents of Jewish malignity against Jesus Christ and His servants, though repeatedly brought to naught on trial by his own coadjutors. Never has he ceased by such means to prevent if possible any access of visitors, witnesses or helpers to the mission he has openly sworn to destroy, or even any aid therefrom to Jewish mission work elsewhere. Of the long series of these crimes which we have here recalled only by general description, the latest, not yet having been published, demands to be specified.

THE LATEST CHRISTIAN WORK OF THE MONEYED COMBINE.

If we are not misinformed—and there are witnesses who will not lie, and who will not deny the truth of the following statement—the Jewish mission work intended by Rev. Richard Tjader, in the Jewish synagogue which he recently purchased in East 72d street, has been violently obstructed, if not frustrated, by intimidation and falsehood, on account of his effort to obtain the co-operation of the only living mission to the Jews in New York.

In November, 1901, Rev. Mr. Tjader made overtures through his assistant, Rev. F. Franson, to the Jewish-Christian evangelist, Hermann Warszawiak, for his assistance in opening a system of meetings for Jews. While Mr. Warszawiak of course, could not neglect the field so long occupied by him at No. 424 Grand street, he cheerfully promised occasional aid and recommended as a worthy assistant in the work proposed, Mr. Max Magil, an experienced and capable missionary well known in this and other cities where he has labored. Also, on request, he presented Mr. Tjader a quantity of Yiddish Christian literature, Bibles, testaments, etc. At this time also, the prior conflicts to which Mr. Warszawiak had been subjected by co-operating Jewish and Christian adversaries, were brought up and inquired into. The complete defeat of these attacks, before all three in succession of the constitutional judicatories of the Presbyterian Church—viz: the local Church, the Synod of the State, and the General Assembly for the United States—leaving Mr. Warszawiak in unchallenged standing in the Fifth-avenue Presbyterian Church, as affirmed by resolution of the Session formally dismissing the charges and recognizing him as a member in good standing: this result was accepted as satisfactory, and Mr. Magil was duly appointed at a salary of $10 a week, and

was commissioned at once to prepare invitation cards in the Hebrew character to meetings commencing the same week.

But before that same day was ended—so swift had been communication from a confidential quarter in Mr. Tjader's *entourage*—the inveterate enemy had already heard of the plan, and had hastened to Mr. Tjader with statements of the same incredibly reckless falsehood with which we have so long been familiar: such as that Mr. W. had lied in claiming fellowship in the Church, and to which it was alleged, he had never been restored; with the addition of charges of immorality "not fit to print;" and a charge of having admitted baptizing unconverted Jews under a consideration of a few dollars, with the blasphemous excuse that a few drops of water would not hurt them; and finally notifying Mr. Tjader, in effect, that he would forfeit the support of the powerful coterie on which he was dependent, unless he dissociated himself at once and in every way, from the remotest fellowship with the missionaries in Grand Street. This mandate the frightened good man hastened to perform, with such alacrity that the day of his contract with Mr. Magil had not expired before the contract was revoked, with notice that no further intercourse could be allowed, and the very Bibles and Testaments were returned on the spot!

Such is what is going on to-day. We forbear comment, but our question is answered.

For a providential purpose in so conspicuous an opportunity for fresh self-revelation by conspirators maddened, not chastened, by defeat, we may perhaps look to the indignant determination provoked afresh in every positively honest heart, that whatever personal failings there may have been in the only Jewish mission for New York, such atrocities as these shall not be glossed with the thinnest semblance of success, henceforth, but the Christian support that hitherto has not failed shall be redoubled, until shame such as they can feel shall cover the purse-proud rulers of our disgraced Christianity, and a new departure in Jewish evangelization shall be made here, without them.

"WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?"

This question seems to imply the startling answer No. It has led many of us to the strange conclusion that the dispensation of the Holy Spirit must end in failure and universal apostasy, to be redeemed only by a fresh manifestation of the glory of God in the Person of Jesus Christ and in judgment. But it is pertinent to inquire whether "on the earth" necessarily means *in the Church* also. In general terms, such as our Lord was using, there has never yet been a time when the Son of Man, if He had come, would have found faith on the earth. Need we suppose that our Lord's question, postulate it seems to be, implies that He will find no such thing as faith anywhere, when He comes? Is it not better to expect that through grace He will find a Church "waiting for her Lord," and widely spread, proclaiming the "testimony" appointed her, throughout the world? Nevertheless, the prophecy in the question would be fulfilled, as it is now, in the great majority of mankind, still under condemnation through unbelief of the Divine message which the Church exists to proclaim to every creature.

We therefore labor in hope and pray in hope, for at least one great and unprecedented revival of the Word and work of the Lord, before this dispensation shall close. We cannot see our way to the fond expectation of our ecclesiastical brethren, for a great revival of the present condition in which past revivals have left us. Unless we wholly misread Church history and its lessons, we shall never see the present condition or idea of Christian life re-animated and glorified in its adherents.

No doubt the work of grace will go on, and does go on, under well-meant endeavors, with a steady ingathering, and a gradual uplift (we hope) of the standard of Christian devotion; and sporadic revivals may continue to blaze up and die down again. But we have an expectation that a wide sweep of the Holy Spirit's power will come only as it has always come, in a great œcumenical wave of new conviction and reformation, raising the whole plane of Christian life to a higher level than had been known or imagined before. So the Reformation raised the Church out from the superstitious forms and dead works of the Dark Ages, into the light of faith and of the re-opened Bible; so, again, the wave of evangelical revival that bore on its crest the words of Wesley, Whitefield,

and Edwards, lifted the Church to the missionary and Sunday-School plane, and rolled over the curse of intoxicating drink and of human slavery; so the œcumenical revival of 1857 uplifted the Youth of the Church to a fresh eminence of every-day duty, consecration and power, on which the world-wide Young Men's Christian Association has been joined by the world-wide Children's Christian Endeavor.

These things we have attained, and retain. It need not be doubted that they have yet unexpended and expanding strength; nor that the vast apostasy from Bible faith, that threatens all these with spiritual annihilation, will be turned back when the Spirit of the Lord shall lift up a standard against it.

Nevertheless, all who with different eyes and from different points of view, study the present position of the Church, are compelled to recognize not only great reformations necessary, but also a certain pause if not retrogression in spiritual vitality and power. It is admitted on all sides, though variously accounted for and prescribed for. Christian sociologists (not to say socialists) tell us that the Church must reform its relation to economic interests, and become an evangel of prosperity for the poor. This may follow; but to say that it will precede, as a condition, or will constitute, a prevalence of Christianity, is to say that the Kingdom of God *is* "meat and drink," an utilitarian Utopia. Yet in the full missionary spirit, which wants so great widening and deepening, there is room for much greater zeal than now exists for the evangelization of the dark continents within Christendom as well as without. And the darkest continent in Christendom, if not in pagan lands, is the unbelieving and Gospel-hating Jew; a continent scarce touched by Christian enterprise and still less by spiritual power from the Church.

We have thought that perhaps the most necessary uplift of the Christian consciousness to characterize the next great movement of the Church by the Holy Spirit, might take the form of Jewish evangelization.

But shall we, then, have to wait through one more intermediate state like the present, before the grand and final wave of Divine power shall lift the Church to a conception and acceptance of Christ's own standard of discipleship—the following Him in His work of Redemption with entire devotion of powers and persons and possessions?

We cannot believe that the work of faith by the Holy Spirit is to be so incomplete in the Church before the visible coming of the Lord, that He will *not* find faith anywhere incorporate on the earth, in this primary meaning of the thing. Strange, mysterious, that His first and all-comprehending Word, in the very beginning of the Gospel, has never been recognized in theory nor attempted in practice, since the days of the Apostles, save by here and there a solitary and singular devotee of person or of goods! It is the most mysterious of all the dreadful lapses into which inscrutable wisdom has suffered the Church at large to fall since that Apostolic spring. True, the word has stood on the page, stood patiently, while interpreters have glossed it over with accommodations to temporal and unbelieving requirements supposed to control the interpretation of the plainest words that could be spoken; requirements which, indeed, cannot possibly be set aside save by implicit faith in the marvellous promise that accompanies the precept; the promise that not personal loss, but Divine security and recompense on earth, shall attend the loss of all for Christ and the Gospel.

When this faith shall become the accepted standard of the Church, it will be thought for a Christian "a disgrace to die rich." This twofold faith, or this sequence of perfect faith on perfect love, is most manifestly what the Church now needs, to generate the evangelistic impetus that shall overwhelm the darkness both near and far, both Jewish and pagan. It is the sum of all that our deficiencies require. Its deficiency is, intrinsically and practically, the sum of all we lack for conquest of the world for Christ. It must be the last uplift, for there remains none higher. May the Last, then, come quickly, and may the Lord Jesus come quickly, and find this faith ready to meet Him!

WHAT THINK WE OF CHRIST?

The reader is referred for such statement to the department of Jewish Evangelization (which might well be for Christian Evangelization too), because it comes in answer to a Jew's inquiry, "What think ye [Christians] of Christ?"

Many volumes of debate, not so very antiquated, have been devoted to speculation on the relations of the Divine and the human in the Son of God, and about the Eternal Sonship; on the basis of a supposed distinctness or duality of natures Divine and hu-

man, in the Man Christ Jesus; with all the difficulties and inconceivabilities that flow from that purely artificial supposition. In the simplicity of revealed truth, there is really far less difficulty in comprehending the united parentage of God and man, and the integral union (not combination) of the two in the Son of God and Son of Man, than the most advanced physiology finds in the mystery of natural human generation. By the same revelation, the date of the Sonship is fixed as plainly as words can be made to express anything. As plainly is the newness in time, of the Sonship, expressed—"Thou art my Son, *this day* have I begotten thee" —no less plainly, again, is the earth-born Son of God identified with the unborn Eternal Word who "was made flesh and dwelt among us" as Son of God and Man. These things were plainly written for our understanding, not metaphysical bewilderment, and our understanding of them is of vast practical importance, to prevent bewilderment in prayer and in trying to unfold "the mystery of godliness" (theology proper) to inquiring Jews or Gentiles.

THE MEANING OF JOHN'S EPISTLE.

Much of the first Epistle of St. John is an enigma which Christian Expositors have sometimes either stumbled over or explained away in very inconsistent, not say uncandid, fashion. One of the latest readings we have happened to hear from the pulpit included these words, with others to like effect:

"Whosoever is born of God doth not commit sin; for *His* seed remaineth in him, and he cannot sin, because he is born of God."

Parenthetically the minister thought it necessary to insert here the usual qualifying words. He said that one born of God does not and cannot indulge intentionally and habitually in any known sin. Which is true enough, but nothing like what the Apostle wrote. But what did the Apostle mean by the sweeping and inflexible sentence apparently pronounced here, and in many places, by implication, on every Christian who ever lived on earth? Nothing short of absolute holiness seems to be allowed as a condition of Christian hope, and infallible wisdom seems also to be imputed, as well as required, in ii:20, 27. Many taking it thus in their simplicity, have tried to realize and profess a condition of holiness and divine illumination which is confuted by their own lives in common with us all; "the very chiefest of the Apostles" not

excepted. Is it not certain, that we must look for a sense in these teachings which is not contradictory to Scripture and all experience, and that too without interpolating our uninspired qualifications?

We might relieve the paradox by assuming that the Apostle refers, in all these expressions, to the ideal and ultimate, but not the present actual condition of believers. This would make the epistle consistent with other Scriptures and with fact, and seems to involve it in no inconsistency with itself. "Now are we children of God, and [but] that which we shall be was not yet manifested" in us. It would not discord with this view, if we take the Apostle to be thinking, with Paul in the 7th of Romans, of the *dual* state in which we find ourselves in this conflict of the divine and carnal natures within us, and to be trying to divide still more sharply between the "old man" and "the new man who is renewed into full knowledge [*eis epignosin*] after the image of Him who created him" (Col. iii:10). This interpretation implies a doctrine of regeneration consonant with other scriptures and with the general Christian conception of that work, to wit: that a spiritual germ is implanted by the Holy Spirit as soon as He is received by faith, which is in itself impeccable, and answerable perfectly to the leading of the Holy Spirit "into full knowledge," according to Paul, and unto incapability of sin, and knowing of all things [spiritual] according to John. Therefore, in saying the apparently all-damning word, "Whoso sinneth is of the devil," and "hath not seen Him [God] neither known Him," John is damning the natural man, though he survives in the believer here for perpetual conflict with "that which is born of God;" so that the battle and the victory, though of God's power, may be also of man's sharing by free personal endeavor. So Paul sets both natures over against each other in one person, as sharply and as paradoxically as does John; saying: "the good that I [the new man] would, that I [the old man, which too is still "I"] do not: but the evil that [new] I would not, that [old] I do. Now if [new] I do that I would not, it is no more [new] I that do it, but sin [the old I] that houseth in me." Again: "I live, yet not I: Christ [the new man] liveth in me."

Is not this conscious discrimination of the old and new man dwelling together in conflict here, as emphasized so largely by the

two chief interpreters of the Gospel, of sufficient importance to personal Christian experience to be understood, studied and cherished?

CHURCH-SKIPPED ESSENTIALS.

You think you are not guilty of skipping important topics. But look back a hundred years, and note how many important topics were skipped at the opening of the 19th century.

The abolition of slavery was skipped. God showed us in history that it was an essential, and that the discussion of it was required by divine principles in the Holy Word and by manliness in the human conscience; but you did skip it almost universally in the North, up to the middle of the century.

Movements represented by the Ecumenical Conference on Missions were skipped at the opening of the century. The great wave of missionary activity which now encircles the globe, had hardly reached the dignity of a current—it was little more than a ripple—when the century dawned.

You do not skip essentials, because you are conscientious and intelligent? Yet you did skip essentials at the opening of this century.

Intemperance was a skipped subject when the century began. A quarter of it had gone by before it became fashionable for ministers to abstain totally from intoxicating liquors.

You say you do not skip essentials: but in the middle of the century you had hardly taken up the topic of Sunday-schools or Young Men's Christian Associations. Christian Endeavor was unknown. My proposition now is that

You are skipping as many essentials to-day as you skipped at the opening of this last century,

What are some of them? I venture to name colossal ignorance of the Bible as one thing.

We are very careless in our observance of the Lord's Day. We are not convinced that when one is well it is wicked not to go to church, as I believe it is. A holy convocation of the entire people is required in the Scripture, and there is no Christian land that observes that duty faithfully.

Intemperance is a skipped essential largely yet. The rum traffic is a skipped essential.

Consistent organization of church-membership is a skipped essential. You have churches now calling themselves orthodox that very willingly admit persons holding Universalist, [Unitarian and Evolutionist] principles, provided they are otherwise highly acceptable. There is a good deal of ambushed [also unabashed] Universalism in the churches. Young people, looking on that fact,

say that the Universalists do not take their Universalism seriously, and the orthodox people do not take their orthodoxy seriously. Now, when a church plays fast and loose with its own public professions—is Universalist on one cheek and orthodox on the other—and thus avoids division in its parish and receives support from various quarters not to be obtained without loose management—here is an essential that is skipped for the sake, not of purity, but of peace without purity. I hold that we very often modify doctrines that ought to be preached to their fulness, chiefly because they may cause divisions.

You will ask me for a definition of what are essentials.

First, an essential in doctrinal teaching is anything that touches closely the answer to the question, "What must I do to be saved?"

Next, an essential is anything distinctly commanded to be taught in the great commission of our Lord: "All power is given unto me in heaven and in earth. Go ye therefore into all nations and teach all things whatsoever I have comanded you, and lo, I am with you" —on those conditions—"at all times." Those four "alls" are the charter of the pulpit; and when you consider how carefully the language there refers to everything in the Gospels, "all things whatsoever," you will be impressed with the fact that no one pulpit teaches all those things. I do not find the printed Gospel echoed by the preached Gospel in full. I do find large omissions of the printed Gospel when I come to study the preached Gospel of my times, so far as I have heard it.*—*From Joseph Cook: as reported for the Homiletic Review—and punctuated.*

***The most awful of these omissions is the practical expurging of Matthew vi: 19–34; Mark x: 29, 30; Luke xiv: 25, 26, 27, 33, and xviii: 29, 30.**

THE 'DOCTRINE' OF THE CHURCH OF THE ATONEMENT (REFORMED EPISCOPAL) BY REV. D. M. STEARNS, PASTOR.

. . . It is His will that those who have believed, and are therefore saved, should be holy, fully yielded to Him to please Him and live unto Him (Eph. i:4; 2 Cor. v:15); consequently, all who seek their own will and their own pleasure, such as church members who frequent the theatre, the opera, the card table, the dance, the races, and such like, are resisting His will that they should be holy, or wholly His. It is His will that the Gospel should be given to every creature (Matt. xxviii:19, 20; Mark xvi:15, Luke xxiv:27; Acts i:8); therefore all believers, whether pastors or people, Christian workers or business men, who do not make this the great work of life, are not living in the will of God. It is His will that His redeemed ones should be ever filled with His Word and His Spirit (Col. iii:16; Eph. v:18); therefore all who do not aim to be so filled are not regarding His will. Then as to the details of the daily life of each believer, inasmuch as He worketh

all things after the counsel of His own will, according to His good pleasure, ever seeking the highest good of each of His redeemed (Eph. i:5, 9, 11; Romans viii:28), if we murmur at His ways, or fret because of any of His doings or not doings, we are not resting in the will of God. Let us at once, therefore, abandon ourselves utterly to the perfect will of God, and live there each moment, ready to be used in any manner of service, or just wait patiently upon Him, with full confidence in Him.—*From Kingdom Tidings.*

JUST A TASTE OF THE FRUIT.

We have received for missions this year to December 1st, $17,946.19, of which $3,273.93 has come from my own [small] congregation, and $2,426.47 from the class offerings.

All the expenses of the paper for 1901 have been met, and there is a little surplus for missions, . . . I still have over fifty donors who each have one of these [Bible] women as their own missionary.—*Ibid.*

BENGALI FAITH MISSION.

BY REV. D. H. LEE.

We began six years ago by taking in three Bengali girls with a view to prepare them for Christian work. This was done with no little thought and care as to how their support would come. But we went forth steadily in His Name, and the number became ten, and with the children came the means for their support and training. Some money with which we began the work, and on which we depended for our own support, and that of our large family, was lost by the failure of a friend in business. There being now no other means of support for us, Phil. iv:19, with other promises of His Word, became the props upon which we leaned in a new sense. As scenes of destitution came under our eyes from time to time, one and another was added, until the ten became a score, which grew to fifty, and then a hundred, until now two hundred and twenty of them look into our faces in the morning for all they have in the day.

During the late famine, we gathered from the districts of distress two hundred of the waifs and widows. For some of them we found homes and happily provided for their future. A large number of them are still with us being educated and trained for such service as they may be able to do for Christ as Bible workers among their own people, for nothing to us is more evident than that India must receive the Gospel at the hands of her own trained sons and daughters.

We were beginning to realize no little assistance in this work, which our own children were able to give us; and now that the Lord has seen fit to call them to other service, with Himself, He

doubtless intends in some measure at least, that their places shall be filled with India's own children, whom we may be able to train.

At the same time we are in need of the help of two or three more workers from home.

Our only appeal for means to carry on this work, consists of a series of leaflets issued annually, in which incidents and accounts of what is done are given. Mrs. Sperry, of Mountain Lake Park, Maryland, will send copies of these to anyone who desires them.—*New York Observer.*

NORTHLAND BETHANY MISSION.

The first of August, 1901, marked the close of the third year of the Northland work. The close of the year found about twenty-three workers ready for work on the different fields, though several of them had not yet started out, having been attending the school, and preparing to go into the active service.

The close of this past year found, also, ten fields where permanent work has been done and where regular services are held. The added force of workers means the opening of more new fields. Besides the regularly established work, there are nine other fields where services are held whenever it is possible, and there are also six places which are now calling for workers. These calls will all be responded to as soon as possible.

The fourth year of the Northland work opens with promise of greater things for the future than we have yet known, along all the lines of the work.

There is also prospect of a larger work for the men in the camps, mills and tanneries of the region. The Mellen White House Readingroom has been devoted to the use of men for some time, but it has been necessary to use the rest of the building for the Bethany Home for the workers. Now the Lord has opened the hearts of the Christian men of Mellen to build a house for the Superintendent's family, and we have decided to trust the Lord to furnish $12 a month to pay the rent for a Home for the workers, and this will release the White House for a Rescue Mission for men only. We need now a man who is capable of winning the men, and also of keeping them in order.—*Northland Bethany Record, Mellen, Wis.*

THE AMERICAN POLISH REVOLT FROM ROME.

Some fourteen years ago, in Detroit, thousands of Poles left the Catholic Church, and soon afterwards built the finest church in that city. As this movement was not an evangelical one, Satolli succeeded in bringing them back to Rome. But the movement had its successors, for the spirit of independence is everywhere in this free country. Ten years ago in Cleveland, thousands of Poles left the

Romish Church. They still have a church and a periodical which contends for separation from Rome. About six years ago, there was another independent Polish movement, in Buffalo, where Bishop Kaminsky, their leader, has a large priests' house, a school and a church, with thousands of followers. About this time Bishop Anton Kezlowski began his independent work among the Poles in Chicago. He already has four parishes in Chicago, and one in South Chicago, also a school, a newspaper, and a charitable institution, which includes under one roof a hospital, orphanage and home for the aged.

Bishop Franciszek Hedur, of Scranton, Pa., is leading a Polish movement which is more recent and more evangelical than those above mentioned. He has a Bible class once a week, and urges his adherents to obtain and study the Scriptures. A pamphlet entitled, "The New Ways," describes his organization, which has several parishes, and is called the National Church. Extracts from this pamphlet have recently appeared in the "Gazeta Pittsburgska," the evangelical Polish paper of Pittsburg. At a council in Baltimore in 1883, a rule was adopted which made every bishop an unrestricted lord of the property and consciences of the Poles. Bishop Hedur protests against this; and his organization acknowledges only one Master, Jesus Christ. He seeks to substitute the Polish language for the Latin in public worship, in order to make it intelligible to the people.—*N. Y. Observer.*

A POSSIBLE FORECAST OF PROVIDENCE FOR AMERICAN NEGROES.

In the coming Republic of Cuba, the negroes are an effective political majority, both by numbers and by position and character achieved in the long struggle for independence. If the new Government should prove successful, and should disarm the apprehensions now felt by the white citizens—or, on the other hand, if those apprehensions should be realized, with the predicted result of voluntary annexation to the United States—in either case the great sugar-producing capacity of the island, to be developed by new capital and markets, would eventually call for more negro labor. This demand would at once appreciate negro labor in the Southern United States, and create a drain of such labor from our South which it can ill afford. Porto Rico may also contribute to this result. The retention of such labor will consequently be cultivated in the South, by a different policy from the present, in some respects, especially in politics; for the genuine citizenship and equality to be enjoyed by the negro in Cuba would be a determining cause

of emigration to that island republic (or State of the U. S., as the case might be). Thus the extinction of Spanish rule may, in the wise and beneficent Providence of God, become the means of benefits not only to the people of Cuba, but also to the colored people of our own country, and to the United States as a whole; of which the wisest politicians never dreamed.

MEDICAL WORK AND THE GOSPEL, IN KOREA.

It is my opinion that the work of the hospital, having been enthusiastically pushed, from the first, has been one of the greatest if not the greatest of the human factors to account for the success of missionary work in Pyeng Yang, which success is, as you may know, the greatest recorded at this time anywhere in any mission field. From less than one hundred adherents in 1895, the record of one station alone shows over 11,000 adherents.—*J. Hunter Wells M. D., Pyeng Yang.*

"SUITABLE SONGS FOR ALL OCCASIONS."

Sincere thanks to the Hoëfflin-Gross Publishing Company, Leavenworth, Kansas, for a copy of their booklet (pp.22) entitled Heart Feelings in Song, by Samuel Hoefflin. It is better than that tells. Simple, plain and popular, but melodious, the verses are touching, and full of the spirit and the truth of the Gospel. We could wish that every Christian worker, especially among the forlorn, the straying, or the lost, might carry hands always full of these evangelical messages.

REVIVAL OF 'THEOLOGY.'

"Confessions are not wanting of the need of a more dogmatic basis of ethics than that afforded by utilitarianism, by the altruistic principle, or by a sensitive mysticism. Each of these has had its vogue. But ultimately it is evident that a religion that expresses itself only in subjective experience or practical will is insufficient, and readily resolves itself into an unacknowledged yet real agnosticism. A religion that withdraws itself from the precincts of the intellect, defines itself in spiritual instincts and in mystical and ethical enthusiasm, and regards the contents of consciousness as an adequate authority, is construed by Calvinism into a religion without God. It is this tendency to be content with experience, to shun dogmatics, to suspect all precision of language, to evade the supernatural by concentrating religion too exclusively in its human subjects and products, that will give the opportunity to Calvinism, when the inevitable reaction strengthens toward a return to the immediate dependence on the divine."—*Frederick Platt, London Quarterly Review.*

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

THE MOSAIC EPOCH CONTINUED.

THE 40 YEARS OF THE WILDERNESS.

Principal Stages and Events of the Journeying,—Leaving the Red Sea, the vast host of Israel, swelled by many camp-followers, —who are repeatedly alluded to distinctively as "a mixed multitude," hospitably included in the mercies of the God of Israel— took their journey southeastward towards the Mount of God, to be there chartered and organized under the Covenant of the Law, as a holy Theocracy.

The journey was of the roughest known upon earth. Interminable solitudes, pathless, broken, rocky, gravelly, rainless, scorched and burning beneath unshaded semi-tropical suns, were the common scenery of that unparallelled march; traversed otherwise only by compact bodies of men and camels peculiarly accoutred and provisioned for the hardships of a dangerous expedition. It is of no small importance to realize this condition as fully as possible before we consider the experience or the conduct of the Hebrew people under the tremendous discipline which Divine wisdom saw fit to lay upon them: remembering especially that the host was composed not of men but of families, with women in all the stages of woman's lot, babes in arms, children of tender feet and many of them; together with "flocks and herds, even very much cattle," which tasked the skill and activity of the herdsmen race of Israel; all just from the fertile alluvial surface of a land abundant in water and every rich gift of the soil; all thrust in one day, entirely unseasoned, upon the severest tests of military endurance and discipline! It was a miracle, to endure and survive it at all.

Another condition to be kept in view is the great contrast not only between the unwonted trials now encountered and those to which they had been obliged to inure and accommodate themselves, but also between their previous experiences of Divine protection and those required by the new conditions and beyond their power

to anticipate. Hence, we need not wonder that although already led through mighty waters, they were unprepared to imagine what should raise waters from the fiery desert for a host ready to perish with thirst.

For three days they toiled over the stony furrows of the scorching desert with no end in sight or respite promised, and not knowing whither they went; until such supply of water as they may have been provident enough to carry was exhausted, and they halted the third night only to find their burning thirst mocked by the pungent mineralized water of Marah (Modern Amarah) a 'wady' near which is the bitter well *Howara,* of which the very camels refuse to drink.

Here their Savior showed his gracious power in a novel and unexpected form, by fitting the intolerable fluid for their use with a 'wood' which purified it by Divine instruction and blessing. Ex. xv:25.

"There, He made for them a statute and an ordinance, and there He proved them." Precisely what rule or order of living or going was there imposed, we are not informed. It is only said that a certain special exemption from evil (from the diseases of the Egyptians), was conditioned on the observance of that decree, and on a general obedience to the will of Jahveh their God. This test or 'proof' He put upon them there; always applicable in general terms, but in its special form probably some sanitary 'statute and ordinance' adapted to avert the pestilences to which the marches and encampments of great multitudes are liable. "For I am Jahveh that healeth thee," seems an allusion to the late healing of the bitter waters, earnest of like healing for the body, the soul, and the nation.

By their next stage, the people arrived at Elim, that household word for Divine refreshment, with its twelve wells of water, and seventy date palms. The wells do not now remain in sight, but their common source is easily found by digging there. Perhaps a well was there dug for each tribe, but a date palm for each of the seventy presbyterial divisions must have been provided beforehand. This memorable oasis was reached after nearly a week of the same toilsome struggle over the scorched and rugged desert. Here they probably tarried several days, recovering themselves for another march, more trying than any they had yet made. It was some

twenty days later, that they entered the wilderness of Sin; for they entered it on the fifteenth day of the second month (Ex. xvi:1); just thirty days from the Exodus on the fifteenth of the first month (Ex. xii:6).

Here and now, a new calamity overwhelmed them. The store of provisions brought out from Egypt was consumed; they were facing starvation; and the piteous cries of their children for food were almost maddening to hear throughout the vast encampment. For the mothers especially, how hard it must have been to restrain their complaints and regrets for the abundance of Egypt! There is nothing to wonder at in the weakness of faith in the people, who, though a common element, like water, had been found in spite of scarcity, could not imagine the possibility of bread among the stones and gravel that overspread the boundless prospect. This was now to be revealed; as it was again, after thousands of years, when the same Savior created bread in abundance for the multitude overtaken by night at the Sea of Galilee.

This is the chapter of Manna, thirty days out from Egypt: The natural product which has been compared with it (exudation from the thorns of the tamarisk, which the Arabs collect and use to some extent) has nothing in common with the description given of the manna and its origin, in this and other parts of the Bible. The manna, therefore, must be referred to a miraculous or special providence, by means, perhaps, of natural elements. Concerning the quails, there is no natural difficulty, providing the timely occurrence and the previous announcement of one of those vast flocks of quail which fly across the Arabian gulf, becoming so fatigued that they fly low and rest often, so that they are easily taken by hand; as in Numbers xi, where, on a later occasion, they are said to have hovered about two cubits above the face of the ground. So wonderful is their fecundity and so enormous their migrating flocks, that they have been said to overstock the market in Egypt at times, so as to be largely saved in salt.

At the next memorable stage, Rephidim,—the third in fact, from entering the Wilderness of Sin and the beginning of manna (Numbers xxxiii), there was no water for the people to drink. But instead of looking to God, they seem to have relied on the power of Moses, and angrily held him responsible for delay in supplying them. They were now not far from Horeb, the Mount of God,

where they were to receive the Law; for "the rock in Horeb" (Ex. xvii:6) belonged at least to some part of the group in which is the uncertain summit called Sinai. Here Moses smote the rock —so commanded, at this time—and water for the host flowed forth. Here also was the first experience of war, from an attack by the Amalekite Bedouin (descendants of Esau) who were discomfited under Joshua, by the power of Jahveh symbolized in the "rod of God" uplifted in the hand of Moses. Not otherwise were all the subsequent victories of Israel wrought by superhuman power. Here also took place the civil organization of the people under the seventy elders.

We have now brought the journey down to the border of the plain of Sinai and the most momentous event in the history of the world except the Advent and Passion of our Lord and Savior Jesus Christ.

We have been tempted from our plan of large outline alone, to throw touches of light on the particular events comprehended in the *Epoch of the Wilderness,* which we set out only to summarize as it were in a catalogue. Such catalogue remains yet to be completed from Sinai to the Jordan, in another number of "SALVATION."

BIBLE REVISION REVISED.

MATTHEW XVIII:21-35.

23. A man, a king, who would "make a reckoning with" (R. V. more exact, instead of "take account of" A.V.) his servants.

24. And when he had begun [to reckon is unnecessarily supplied] a debtor of 5,000 talents was brought to him.

25. But as he had not [wherewith] to pay—[for as much is unnecessarily supplied] the (not his) lord commanded, etc.

26. *Lord* (A. V. and R. V.) is wanting in text.

28. But that same servant went out ("same" is omitted in both versions, with some loss) and found one of his fellow servants who owed him a hundred pence (*dēnaria*)—American Revision, "shillings!" A shilling of sixteen and two-third cents (value of the denarius), was known in our colonial currency, but hardly anywhere now.—Pay whatever [*ei ti,* if what] thou owest.

29. Have patience with me, and I will pay thee. [*all,* A.V. is not in the text]

30. Until he should pay the debt (A.V.)—that which was due (*to opheilomenon*) R.V.

31. They were very sorry (A.V.)—exceeding sorry (R.V.) and came and told (*diesaphēsan,* fully certified) unto their lord all that was done. The correction is not perhaps imperative—only showing that careful proof was given—but is it not as well to translate exactly, while you are about it?

32. Because thou *besoughtest* me (R.V. instead of *desiredst,* A.V.)

33. Shouldst not thou have had *mercy* (R.V. instead of *compassion* A.V.) and so the following clause.

34. Until he should pay all that was due (R.V.) where A.V. supplies *unto him,* unnecessarily.

35. So likewise (A.V. tautologically): So shall also (R.V.) But "from your hearts forgive" (A.V.) is a more impressive order of words than (R.V.) "forgive every one his brother from your hearts."

MATTHEW XIX:1-12.

1. Finished these *words* (R.V. literally) instead of *sayings,* A.V. *Borders* of Judæa (R.V. modern) instead of *coasts,* A.V., now used only of sea coasts.

2. And great multitudes (in Judæa beyond Jordan), followed him. They must have been Judæan not Galilæan multitudes. The order of words might be: And there great multitudes followed him, and he healed them.

4. Have ye not read that He who created from the beginning made them male and female? Approved text reads thus differently from each of the versions.

5. Become one flesh (R.V.) is nearer to the idiom of the text, "be into (*eis*) one flesh," rather than *be* one flesh (A.V.).

6. So that (*hōste*) is literal in R.V., rather than *therefore,* A.V.).

7. *Bill* for *writing* (R.V.) is more technical than literal. *Divorcement* has a superfluous syllable, now.

8. But it hath not been (or become: *gegonen*) so from the beginning, is literal in R.V.

9. And I say unto you, that whosoever etc.—the versions omit "that." And he that marrieth her *when* she is put away (Revisers' correction) intimates a connection of intentions between the putting away and the subsequent marriage.

10. It is not expedient (lit. R.V.) substitutes a long word for

a short one to the same effect.

11. 12. *Paraphrase.* All men cannot receive this saying [that it is not good to marry] but they to whom it is given. For sterility, which may be natural, or compelled, may also be voluntary for the kingdom of heaven's sake, and for such an object, it may be given to some to make such a sacrifice: e. g. St. Paul, and for a still more notable instance, our Lord himself (not unthought of).

LATTER-DAY PROPHECIES COLLATED.

THE EVIL AEON AND ITS ENDING: ASSYRIA AS TYPE.

ISAIAH X. XI.

O Assyrian, the Rod of my anger! and the staff in their hand is my indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil and to take the prey, and to tread them down as the mire of the streets . . .

Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? Therefore shall the Lord Jahveh of hosts send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire; and the Light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and devour his thorns and his briers in one day, and shall consume the glory of his forest and of his fruitful field, both soul and body; and the rest of the trees of his forest shall be few, that a child may write them.

Therefore thus saith the Lord God of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt: for yet a little while, and the indignation [against Israel] shall cease, and my anger in their destruction; and Jahveh of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so shall He lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; and the yoke shall be destroyed because of the Anointing . . . He shall shake his hand against the Mount of the daughter of Zion, the hill of Jerusalem:—behold, the Lord Jahveh of hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled; and He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one: and there shall come forth a Rod out of the stem of Jesse, [note the connective parallelism of the imagery] and a Branch shall grow out of his

roots; and the Spirit of Jahveh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: . . they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jahveh, as the waters cover the sea.

And in that day there shall be a root of Jesse [resuming the first figure] which shall stand for an ensign of the peoples; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that Jahveh shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush and from Elam and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the West, they shall spoil them of the East together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jahveh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams, and make men go over dryshod; and there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt . . . And it shall come to pass in that day (Is. xxvii), that Jahveh shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jahveh in the holy mount at Jerusalem.

Jahveh of hosts hath sworn ["Burden of Babylon," Is. xiv:24] saying, Surely as I have thought, so shall it come to pass, and as I have purposed it shall stand: that I will break the Assyrian upon my land and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations.

Behold, the name of Jahveh cometh from far (Is. xxx), burning with his anger, and the burden heavy: his lips are full of

indignation, and his tongue as a devouring fire; and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the peoples, causing them to err. [Compare Jer. xxv.] YE shall have a song, as in the night a holy solemnity is kept, and gladness of heart as when one goeth with a pipe to come into the Mountain of Jahveh, to the Mighty One of Israel; and Jahveh shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of anger and the flame of devouring fire, with scattering and tempest and hailstones: for through the voice of Jahveh shall the Assyrian be beaten down that smote with a rod; and in every place where the grounded staff shall pass which Jahveh shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it: for Tophet is ordained of old, yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jahveh, like a stream of brimstone, doth kindle it.

And he shall stand and shepherd [them] in the strength of Jahveh and in the majesty of the name of Jahveh his God, (Mi. v.) and they shall abide; for now shall he be great unto the ends of the earth. And this One shall be the peace, when the Assyrian shall come into our land and when he shall tread in our palaces. Then shall we raise against him seven shepherds and eight principal men; and they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof. Thus shall he deliver us from the Assyrian when he cometh into our land and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many peoples as a dew from Jahveh, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thy adversaries, and all thy enemies shall be cut off.

I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away: and I will strengthen them in Jahveh, and they shall walk up and down in his name, saith Jahveh. (Zec. x:10).

THE BURDEN OF NINEVEH: (Nahum i:11) . . . He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily . . . The shield of his mighty men is made red, the vallant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their march: they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened [allusion to the co-type, Babylon] and the palace shall be dissolved . . . Stand, stand! [shall they cry] but none shall look back. Take ye the spoil of silver: take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty and void and waste; and the heart melteth and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Wo to the bloody city! is all full of lies and robbery: the prey departeth not. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots! The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcasses, and none end of corpses: they stumble upon their corpses. Because of the multitude of the whoredoms of the well-favored harlot, [Compare Rev. xvii] the mistress of witchcrafts, that selleth nations through her whoredoms and families through her witchcrafts; behold, I am against thee, saith Jahveh of hosts, and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame, and I will cast abominable filth upon thee and make thee vile, and will set thee as a gazingstock: and it shall come to pass that all that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? . . Thou hast multiplied thy merchants above the stars of heaven; the canker worm spoileth and fleeth away; thy crowned are as the locusts, and thy captains the great grasshoppers which camp in the hedges in the cold day; but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell [in the dust]: thy people are scattered upon the mountains, and no man gathereth them: there is no healing of thy bruise, thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually? [Compare Revelation xviii.]

The evil Æon and its Ending: Egypt as type.
Ezekiel xxx. xxxii. Isaiah xix.

Howl ye! Wo worth the day! for the day is near, even the day of Jahveh is near, a cloudy day: it shall be the time of the heathen: and a sword shall come upon Egypt, and great pain shall be in Ethiopia when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down . . . In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit . . . I will spread my net over thee with a company of MANY PEOPLES, and they shall bring thee up in my net. Then will I leave thee upon the land; I will cast thee forth upon the open field and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the WHOLE EARTH with thee; and I will lay thy flesh upon the mountains and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains, and the rivers shall be full of thee. [And blood came out of the Winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs Rev. xiv:20]. And when I shall put thee out, I will cover the heavens and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land; saith the Lord God. I will also vex the hearts of many peoples when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee when I shall brandish my sword before them; and they shall tremble every moment, every man for his own life, in the day of thy fall,

> And the kings of the earth, and the princes and the chief captains and the mighty men . . . hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come, and who shall be able to stand! (Rev. vi:17). They shall go into the holes of the rocks and into the caves of the earth, for fear of Jahveh and for the glory of his majesty, when he ariseth to shake terribly the earth. Enter into the rock, and hide thee in the dust, for fear of Jahveh and for the glory of his majesty (Is. ii).
>
> The daughters of the nations shall lament for her, they

shall lament for her, even for Egypt.

Standing afar off for fear of her torment. (Rev. xviii)

Behold Jahveh rideth upon a swift cloud and shall come into Egypt, and the idols of Egypt shall be moved at his presence and the heart of Egypt shall melt in the midst of it; and I will set the Egyptians against the Egyptians, and they shall fight every one against his brother and every one against his neighbor, city against city, and kingdom against kingdom; and the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: . and the Egyptians will I give over into the hand of a cruel lord [as the Turk?] and a fierce king shall rule over them, saith the Lord, Jahveh of hosts. And the waters shall fail from the sea [from the great irrigation storage of ancient Egypt?] and the river shall be wasted and dried up, and they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither, the paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither and be driven away and be no more . . . Jahveh hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit; neither shall there be any work for Egypt which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women, and it shall be afraid and fear because of the shaking of the hand of Jahveh of hosts, which he shaketh over it; and the LAND OF JUDAH shall be A TERROR UNTO EGYPT. Every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jahveh of hosts which he hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Jahveh of hosts: one shall be called the City of Destruction. In that day shall there be an altar to Jahveh in the midst of the land of Egypt, and a pillar at the border thereof to Jahveh, and it shall be for a sign and for a witness unto Jahveh of hosts in the land of Egypt: for they shall cry unto Jahveh because of the oppressors, and he shall send them a savior, and a great one, [as Britain?—hardly "Alexander the Great"], and he shall deliver them; and Jahveh shall be known to Egypt, and the Egyptians shall know Jahveh, in that day, and shall do sacrifice and oblation; yea they shall vow a vow unto Jahveh and perform it. And Jahveh shall smite Egypt; he shall smite AND HEAL IT; and they shall RETURN EVEN TO JAHVEH, and he shall be entreated of them and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve [the Lord] with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom

Jahveh of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance (Is. xix.)

HISTORICAL SHORT METHOD WITH THE CRITICS.

What is the Old Testament? Looked at comprehensively, it is a prophecy that a Redeemer shall come.

What is the New Testament? It is a record of the fulfilment of that prophecy.

By ordinary historical evidence you establish the fact that a series of promises runs through the Old Covenant. By ordinary historical evidence you establish the fact that events fulfilling these predictions [but in forms that could not have been copied from the predictions] are recorded in the New Covenant.

By establishing two historical events though neither of them be miraculous, you establish a relation between them that is miraculous.

The Old Testatment and the New stand leaning against each other like the two sides of an arch, and whoever grasps that fact in all its significance will not lack fixed foundations of faith . . . . . The law and the Gospel match each other; the promise and its fulfilment match each other; and whoever has not arms of length and strength enough to touch a keyboard running through four thousand years must not call himself a musician on the Bible organ. He is only a thrummer on here and there a separate note. —*From Joseph Cook's last "Monday morning Lecture," Homiletic Review.*

LATE ARCHÆOLOGICAL DISCOVERIES.

We are beginning to learn to what a remote antiquity the history of civilization goes back, and how intimately connected with the art of writing that civilization was from the first. The theories based on the assumption that the literary use of writing is of late date, are more and more discredited by the discoveries of archæology; as far back as we can go, we find not only art and culture, but a literature as well. [And if archæology should ever go back of the Deluge, it is morally certain that it will find them there also.]

The American expedition has been making fresh and important discoveries at Nippur. Foremost among these is the discovery of a library of clay books, which had already been destroyed and covered by the earth when Abraham was born. It is calculated that it contained more than a hundred thousand tablets . . . relating to all the branches of knowledge and literature that were studied at that time . . . It was an age when Babylonia had a long literary past behind it . . . The Tel-el-Amarna tablets have proved the literary character of the Mosaic [or Egypto-Canaanite] age: the latest discoveries in Babylonia have now proved that the Abrahamic age was literary also.—*Prof. Sayce, Ibid.*

"Salvation."

Evangelizaton of The Jews

The Cardinal Issue of the Coming Century.

"WHAT DO THE CHRISTIANS BELIEVE ABOUT JESUS?"

AN ORTHODOX JEW WANTS TO KNOW.

Through a Jewish-Christian friend, the Editor of "SALVATION" receives this inquiry from an orthodox Jew:

"Last Christmas night, an orthodox Jew came to me and asked what do the American Christians believe? I stood silent for a few moments, because I was surprised that such an orthodox Jew as he, who believes and keeps all the Jewish ceremonies and customs, and goes to the synagogue, should be so anxious as to inquire what the Christians believe. My reply was, that the Christians believe in the same God as the Jews. Then he said again: 'I thought that the Christians believed in *Jesus* as their God?' "

Here our friend showed something of the same confused and contradictory condition of thought that many 'born' Christians betray, as to the personality of CHRIST. Therefore nothing could be more important than to put the revealed fact into a clear and simple 'form of sound words' for them, in which to think, and in which to answer. The revealing Word supplies this:

Jesus Christ is *"God Manifested in the Flesh."*—1 Tim. iii:16.

He that hath seen Me hath seen the Father . . . and from henceforth ye know Him and have seen Him (John xiv:9, 7.) I and My Father are One (x:30). Before Abraham was, I am (viii:58). The glory which I had with Thee before the world was (xviii:5). In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him . . . And the Word was made flesh, and dwelt among us (John i:1-3, 14). Thrice (Mat. iii:17; xvii:5; John xii:28) a Voice from heaven responded to His call, and testified unto Him.

These are the Oracles concerning Jesus, which the Christians receive, with many more to the same effect.

Nevertheless, some try to think the unthinkable, and say that Jesus is God, and yet only the *Son* of God. *How* it came to pass that being God, He is *also* the Son of God, a difference and yet not a distinction, they are untaught to perceive, yet it is very simple as

taken simply from the Scriptures. The Scriptures never speak of Him as the Son prior to His incarnation, unless prophetically. Then, He was the WORD, God personal, condescending to creation and to relations with the created and finite. But He was also the Promised Seed of the Woman, the *One-to-be* (JAHVEH): "this is my Name," said He (Exodus iii:15). "This is He that was with the Church in the wilderness" (Acts vii:38). "For they drank of that spiritual Rock that followed them, and that Rock was CHRIST" (1 Cor. x:4).

But (Heb. x:5), "A body didst thou prepare for me." And God said, Let us make man in our image, after our likeness . . . So God created man in his own image: in the image of God created He him (Gen. i:26, 27).

Although not as yet *incarnate* in that prepared 'image,' God (the All-creating Word) already walked and talked with the saints of old in visions of the same predestined form into which ultimately he entered when "conceived by the Holy Ghost" in the Virgin's womb to whom it was said, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore that born of thee holy shall be called SON OF GOD (Luke i:35, exactly as written in the Greek).

Yes, my 'Orthodox' Jewish brother, you are right. Christians do worship Jesus Christ as their God; all, that is, who "do know their God," and who entirely know and believe His glorious Gospel. We worship the God of Abraham, Isaac, Israel, Moses, and all the prophets, who formed man in His own likeness, in order that in such form that Spirit Invisible, whom no creature hath seen or can see, might be made visible in his glory and goodness and almighty power, to angels, and even to mortal eyes! More than this: We also are IN HIM, who are the Israel of Abraham's faith and not of his blood only: the innumerable seed promised to Abraham, a New and Regenerate HUMAN RACE, begotten of the Great Seed of God and Man, JESUS CHRIST, The Head, in whom the Father, the Son, and all the secondary children of God, are made One perfect, holy, indissoluble and everlasting FAMILY! Ephesians i:9, 10.

MONTHLY LETTER BY HERMANN WARSZAWIAK.

New York, Jan., 1902.

Beloved in the faith:—

By the goodness of God we are permitted to begin another year's labor for our ever blessed Lord and Master, and our hearts go out in prayer that the year of 1902 may more than ever awake Israel out of their sleep and bring them to the knowledge of Him in whom to believe is life eternal. It is high time to awake out of sleep, for now is our Salvation "nearer than when we believed" Romans 13:11.

God has indeed blessed us in all times past and the glorious Gospel has been faithfully proclaimed to thousands upon thousand of the lost sheep of the house of Israel, but alas! many have rejected and still reject the truth as it is in Jesus; some because they prefer to remain in blindness and others (yes many) because they fear the onslaught and persecution that is sure to follow after their confession of Christ; only last week, (Christmas week), when preaching to a crowded audience of Jews at the Mission Hall, from Isaiah 9:6 "Unto us a child is born, unto us a Son is given," etc., laying the truth of the birth of Christ (God's dear Son) out bare and plain before the people's eyes as ever a preacher did, with the aid of holy Scripture, a number of Jews afterwards told me "Oh yes! we know you are right, Christ certainly is no myth, but we dare not come out with a confession of Him for fear of what we will have to suffer in consequence of such a confession."

It is asserted that there are no less than five hundred Christian-Jews living here in this city of greater New York, alone; and though perhaps no one knows the whereabouts of every one of these brethren, we do know (and everybody knows it) that with the exception of but a very few, these new converts from Judaism are all persecuted and hounded, cast out by the Jews because of religious prejudice, while neither the Christians (of New York) will employ a Jew who has exchanged the religion of his fathers for that of Christ. It is quite a common expression uttered to me by many so-called Christians, "I have no use for a man that changes his religion," and these Hebrew-Christian brethren tread the streets of the Metropolis in vain search for a living, often hungry, and with no place wherein to "lay their heads," in ragged clothes and not a word of sympathy from any-

body. Is it any wonder that many of our hearers, though convinced of the truth of Christ, yet fear to make an open confession! Only a few days ago a dear converted Hebrew brother, whom the late Rev. Dr. John Hall baptized in this mission (together with fifteen other Jews) about three years ago, told me that after seeking in vain some food or shelter, a Jew that attends our meetings took him to his home, and gave him food and a bed. Now is it any wonder that this same Jew holds back from becoming a Christian, seeing the fate of those that have already adopted the Christian faith! Oh, that there would be more of "Christ's Christianity" in this great city, that the Christian people would show a bit of kindness to these their brethren, and brethren of their Lord and Savior, Jesus Christ. A great and powerful work can be done right here amongst the 500,000 Jews of this Metropolis, if a suitable place of worship and Industrial Home for poor Christian-Jews, could but be provided. We hear of men giving away millions for libraries, for universities, for museums, and would that they but knew what endless good can be accomplished with even an investment of $100,000 to the glory of God and the salvation of His people, Israel.

OUR PLAN FOR THE NEW YEAR.

We have made no plans whatever for this new year, being willing to let Him make the plans for us, "thy will, O Lord, be done." We still have the Mission Hall at 424 Grand street, for which we are bound by contract to pay $1,200 per annum, or $100 every first of the month. Our meetings, of course, continue as usual unless it be that at times (particularly every Friday night) the crowds are larger than ever, and the very air of the meetings filled with the influence of Holy Spirit, but we do not as yet know from whence this $1,200 rent is to come. We will, however, "trust in the Lord," and await His pleasure.

INCIDENTS THAT MAY INTEREST YOU.

Passing through the streets the other day, a group of Jews that recognized me called me over and one after another began to fire questions at me. "Why did I become a Christian?" "How do I know that Jesus is the true Messiah?" "In what way can I prove that I am a saved man?" "Why do some of my own Christian brethren persecute me?" "Who is the greater, Moses or Jesus?" The questions came so thick and fast I was hardly given any time

to make a reply, meanwhile more people crowded around, and finally one acted as spokesman, with whom I had indeed an interesting time as he was both learned and not only a gentleman, but really willing and anxious to know the truth concerning the Messiah. This same man, together with a few of that strange group of Jews, visited the meeting, for the first time, two days later, and I have good hopes for Mr. R. S.

A certain man always brings his wife with him at every Friday night meeting. I asked him "Why do not you bring your wife to some of the other meetings, as well?" Oh, he replied, she has enough trouble to think over what she hears on Friday nights." "Well, I said, "how about her? does she believe what she hears?" "I believe," he said, "she would believe it if she could; but she is very deaf."

I was preaching, the other night from proverbs 27:7. "The full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet." Almost three-fourths of the audience came up for to shake hands with me and to thank me for the message delivered; all saying it "just fitted their case exactly," though I for one hardly expected such an apprciation of this particular sermon.

At one of our regular Friday night meetings, recently, we had the pleasure of counting in the audience no less than thirty-two baptized Jews, every one of whom we know were in prayer all the time, for their still unconverted brethren who filled the mission to overflowing.

We have again engaged our old organist, Mr. Moritz, and our brethren heartily enjoy the music and the singing of the hymns. We should be glad to receive two or three hundred Gospel hymn books.

Two young Jews arrived here from the same city I came from, and the very first opportunity they had they came to our meeting. So astonished were they by what they heard that night, (preached from John 5:39) that they purchased two Bibles determined to "Search the Scriptures" for themselves, and as one of them said, "Why if I find in the Scriptures that Jesus of Nazareth is indeed our Messiah, I shall do as you did and openly confess my faith in Him, come what may."

On Christmas and New Years we received several little pres-

ents and about fifty cards of good wishes, etc. Strange as it may seem, forty-eight of these came from either Jews or Jewish-Christians, and only two came from regular Christians.

Incidents such as these, of course we can write many. Those, however, most interesting are quite lengthy stories, and cannot be repeated here, but this I will say, we feel called of God to a great and mighty work in the midst of this enormous Jewish population, and we ask you, dear reader, "to hold the ropes while we go down to save those that are lost." Brethren, pray for us!

Yours faithfully, in His service,

16 East 8th street, New York. HERMANN WARSZAWIAK.

HELP IN MISSION MEETINGS.

We note in Mr. Warszawiak's Letter, that the parlor organ is again in use, with the cheerful effect of music and psalmody on the meetings. He would suggest an appeal for money to pay the player! But we feel so ashamed to think that money has to be paid to obtain this little help, or that any of those who profess and call themselves Christians would consent to receive money for giving an evening or two a week to aid in Christian worship at an Evangelistic Mission, that we cannot bring ourselves to the proposal. Is there no one who can play a hymn tune, and would like for Christ's sake to intercept the consecrated gifts—often of the Lord's poor—from the grasp of a mercenary hanger-on at the organ?

There are other missionary services lacking, for want of money, MONEY, to hire mercenaries whose only thought is to receive, and to give nothing, not even an hour of their leisure. We do not regret them, nor the means lacking to hire them. We only regret the heartlessness of the many who could by a *little* personal sacrifice keep that expensive mission hall and the wide and ripe field around it filled with beautiful and winning service to the souls, the children, the families, of Jews, who would welcome the ministry of Jesus's love—if anybody had some of it to spare!

NEWS OF JEWISH WORK IN NEW YORK.

There are a few little precious personal efforts to do good to the Jews in New York, and some regularly salaried work that reaches none of them to speak of—all outside of the congested centre of Jewish interest in Christianity, 424 Grand street; where Missionary Warszawiak struggles alone with opportunities abundant

for many helpers going to waste, and not even a fire in severe winter weather for the comfort of attending crowds! We have from time to time sought reports of any Jewish mission work that can be found doing, and have spent money for this purpose and to sustain helpers with the children and inquirers, whenever such could be found who had any motive higher than a snug 'situation' for themselves. We want to see people who are willing to make their own living (under God) and devote any surplus of money or leisure that may be left them, to *free-will offerings* of service to Him through whose blood and agony they hope for everlasting bliss. The Lord may be so gracious as to tolerate hirelings in in His vineyard, and even to pay and use them, but *we* cannot collect widow's mites to support them in barren perfunctory service—which is all that can be got out of such servitors, anyhow.

REV. MR. TJADER'S JEWISH MISSION FRUSTRATED.

"Violently obstructed, if not frustrated," we said in the January number. On further inquiry, we grieve to learn that "frustrated" was the only word. The object has been relinquished. The needful alliance for public preaching to the Jews in New York, being forbidden by the combined adversaries, there is no effective preacher available for new work, until God shall be pleased to raise up more servants properly gifted for winning Jewish hearers. But will the combined hostilities, and the indifference or subserviency of the Churches, still suffice, as heretofore, to drive out or starve any effective work of this kind in New York?

SUNDAY AND SEWING-SCHOOLS IN MARINER'S TEMPLE.

Among the personal labors of women that make an unnoticed but precious part compensation for the lack of effective public preaching—or of room for public preaching where it is effective—the following instance is reported by a visitor in whom we have confidence.

AN INTERESTING ENTERTAINMENT.

Last Monday night, at 8 P. M., was held an entertainment in Mariner's Temple, No. 1 Henry street, New York. This service was spent in prayer, praise, testimonies and amusement. The congregation was composed of different nationalities. There were about sixty Jewish boys and girls, some of whom were called to

the platform and recited pieces, for which they were applauded by the audience. All these Jewish children were from the Sunday-School at the Mariner's Temple.

Miss I. M. Graydon is the superintendent of the Jewish Children's Sewing and Sunday-School. Miss Graydon has, on her attendance roll, ninety-six children. The sewing-school is held on Thursdays, at 3.30 P. M. The Sunday-School is held on Sundays, 1.30 P. M. I visited the sewing-school and the Sunday-School, and I found a good many children coming, who are taught the Word of God and of Jesus, their Savior.

A Roman Catholic is anxious to get a New Testament. I met in Brooklyn, a very strict Roman Catholic, and when I began to speak to him I found him ignorant of the Scriptures, and when I asked him if he read the New Testament, he told me he had never read it in his life, and when I asked him if he would like to have one he said "Of course I would: very much," so I went to New York and got him a New Testament and when I gave it to him he was very glad and read it right away. About 11.30 P. M., when all of us went to bed, I heard some voice and when I came to his room I found him sitting on his bed and reading the New Testament with a loud voice and gladness. When he got up in the morning, he came to me and told me of the many precious stories and miracles he found in that little book. He thanked me for giving him that little book and asked me how much it cost, and wanted to pay me but I told him I did not want any pay for it, I made a Christmas present of it, and he was exceedingly glad of this present and is studying it all the time he can get. M. B. G.

"PROTESTANT" AND "INTERESTED."

One dollar each from donors (Nov. 8, and Dec. 6,) under the above anonyms; entrusted without restriction to the discretion of the Editor of "SALVATION" "for the glory of God;" also two previous dollars from "Protestant," are acknowledged, with thanks for the trust. I am investing all I can in a HOUSE FOR JESUS CHRIST among the Jews of New York, where He has not now "a place to lay His head." How do our friends like the security? Any money that I handle will be tied up in law, *immoveably*, for that purpose alone, with permanently incorporated trustees. W. C. C.

P. S. Dec. 27, 1901: Another dollar from "Interested."

INCREASING AFFLICTION OF THE JEWS.

From the September Letter issued by the Society for Relief of Persecuted Jews, we learn that the distress among the Jews at Jerusalem has been very acute for more than a year, and the reports have been sad to read. The misery amongst the aged, the sick, and young children has been terrible. There having been only half the average rainfall at Jerusalem this year, water has been very scarce. The Society's great cisterns were only half full, and this was kept in reserve for use in the autumn, as experience has shown that as the summer goes on and the water in the house-cisterns is used up, the price is raised by the peasants who bring water from the village springs, so that destitute Jews suffer very severely.

The condition of the Jews in Europe becomes worse. Risings and excesses committed by the mob are reported from various places, and hundreds of Jewish families have been rendered homeless, while the condition in Roumania is even more terrible. A recent account states that at Jassy, Galatz, Botuschany, and Bucharest, there are thousands of Jews at the point of starvation; all industries are being relentlessly closed against them. Murder of Jews is not uncommon. The most recent account of the state of things in Roumania says: "The reign of terror under which the Jews live, and the absolute destitution in which they bid fair to become engulfed, are such as to render another wild rush from the Roumanian Inferno always a possibility. Under these circumstances those who can do so leave the country. At least two emigrant parties of twenty-five each pass through Vienna every week. Those are provided for by Jewish Committees, who send them to other lands, chiefly America. Meanwhile the Society's sphere of labor lies at Jerusalem, where they endeavor to save the lives of the refugees, by giving work to as many as possible, and food, drinking-water, and clothes to some at least of those who have found shelter, indeed, but who cannot get employment, though eager and willing to work. —*The Life of Faith.*

THE PEOPLE, THE LAND AND THE BOOK.

CONTENTS FOR DECEMBER, 1901.

The Present Condition of the Jews: Rev. James Bennett, D. D. The Incoming of Israel: Richard M. Smith. Christ in the Talmud: Rev. A. H. Gjerve. A Glimpse into the Mystery of Creation: Editor. The First Jewish Settlements in North America: Rev. Louis Meyer. Selections from the Talmud: Editor. A Vision of Conscience—A Poem: Mark Levy. Personals: Editor. Grand Offers: Editor. At the River's Brink—A Poem: (Translated from the Yiddish). The Arena for Jews and Gentiles: Meir Ezofovitch—A Story: Eliza Orzesko. Jewish Music. Judah Homeward Turns—A Poem: Mark Levy. The Feast of the Elect: Sacher Masoch. Quarterly, $1 a year.—*B. A. M. Schapiro, 150 Nassau St., New York.*

THE *LAW* OF THE LIFE IN CHRIST.

The Law of the Spirit of the Life in Christ Jesus did set free from the Law of Sin and Death (Romans viii:2).

"Free from the law—O happy condition!" This line of a popular hymn involves an obscured truth, while to some it may suggest a dangerous error. We do not here especially refer to the notion that a miscalled spirituality may supersede morality; nor to the commoner idea that piety, or faith, dispenses with positive good works, or may be cultivated independently of them. But there seems to be a widespread idea that the religion of Christ, in its purer essence, is the opposite of law; being simply the spontaneous morality of love as the fulfilling of the (moral) law. Presented in another phase, the view needing correction is that the forgiveness of sins for Christ's sake and the cleansing of the life from offences outward and inward is the sum of religion; of course, not excluding active and even ardent beneficence, but regarding it as optional, or supererogatory. According to this view, we may have fulfilled the law and left it behind, superseded by a stage of grace which is still negative like the law itself. "Love worketh no ill to the neighbor," and, indeed, no ill at all: and that is thought to be all that is necessary; so that already having that, we are "free from the law (O, happy condition!"), and nothing further constrains us, but we have only to live on in a sweet innocent way, and virtuously enjoy ourselves. Is not this freedom from law agreeable to the prevailing standard of religion?

"Christ redeemed us from the *curse* of the law," and so far we may be free; but we cannot stop there if we would be "free from the law of sin and death." That freedom belongs to another law, more positive and soul-searching than all the Thou-shalt-nots in the universe; while differing from them in being nowise external to us, but essential of us and spontaneous. External law can be only prohibitory. Even when it commands some duty to be done, the meaning really is, to give up something, to let go, to cease holding on to it. Such is all commanded giving; just prohibitory of holding, up to certain limiting conditions. There is, however, a "law in our members,"—that is, in our ungodlike nature—that steadily opposes the prohibitory or moral law, and refuses to give, to let go, to dispossess self in any measure. This is "the law of sin and

death." An opposite law within; not assailing us externally like the moral law, or even making its way into the conscience, and becoming an accepted rule of duty under conditions and limits: but a law that in itself knows nothing of limiting conditions, but is absolute in its very nature: this only is the law that "sets free from the law of sin and death." It is intrinsically the law of life, as the law of our apostate nature is intrinsically a law of sin and death, a law of holding, a law of self. For every life has its law, and our law must be a law of life or else a law of death. We cannot be free from our native law of sin and death, or selfhood, except by coming under, or rather into, the law of life, the law of the Spirit of life that is in Christ. Again we ask, What law is that? Our common Christian ideal needs yet to be instructed in this law, and not left under the prevailing impression that we are "free from law" in Christ.

What was, and is, the law of the life of Christ? In every page and line of His life, from its beginning to its ending, without an exception, we read the life-principle of *absolute self-dispossession.* That is the inward law that frees at once from the anti-godlike law of self, of sin and death, and from the opposing "law of commandments," which is only bondage, as the law of the Christ life, the life-principle of self-dispossession, or, as you please, of self-annihilation, is liberty. Liberty is harmony with our environment; and if Christ's life law is the law of liberty, the real environment of souls in God's universe, and in God Himself, has no place in it for any such thing as holding for self, or for any such being as the self being that we here know and recognize.

Consider it in God as revealed in Christ. What a self-dispossession was the Incarnation, to begin with! Imagination strives in vain to conceive it. It was infinite, and the Infinite One alone can measure it.

But there was something yet left Him. He still had our poor human life and frame. More than this, He had the blameless status of a sinless nature. And in the end nothing would suffice but to dispossess Himself even of these, by death; and that, the death of a sinner—not of the chief of sinners, but of the *all* sinner, the Just One made the representative Head of all the unjust who so receive Him condemned on their behalf. Do we know what is meant by *The Son of Man?* I am the son of *a* man. But what is it to be

the Son of Man as a Race? The Son is the continuing hope and expectation of the family, without whom the family or race were extinct. Hence he is the representative Man. Accordingly it is said "The Son abideth ever"—as the Son of MAN—and "if the Son shall make you free, ye shall be free indeed" (John viii:36). This our Head, on our behalf, poured out Himself into death and condemnation to the uttermost. In this we read "the law of the Spirit of Life—the Spirit of God—that is in Christ Jesus." Yes, the very law of God's own being. God is love, and thus "beholding the glory of God in the face of Jesus Christ," we begin to see what it means, to say "God is Love." God's love is not something retained, but poured out: poured through all the works and objects of Creation and Providence, but poured out without residue, in the work of Redemption. The Eternal Word (all that God could be in direct relation with creation and creatures), put Himself wholly into Man and into expiation and redemption for man. Was not *this* enough to justify Him in justifying the sinner whose humble faith appropriates the atonement He has made?

This, then, is the Law of the Spirit of Life—of God in Christ—by which alone we can be set free from the law of sin and death wherein we are held. Do we know anything of such a life law? such an absolute pouring out of self? If not, how can we hold ourselves free from the law of sin and death, or from the prohibitory law that opposes it? People talk of holiness and of perfect love. Do they know anything of *this*? It is not much, in comparison, to abstain from "known sin." Paul himself was in despair of deliverance from this body of death, except as he could thank God for it through Jesus Christ our Lord. What else is that 'salvation' to come when Christ comes, that we receive by faith, as "nearer now than when we believed"; (Romans xiii: 11.)

What must we think of ourselves, if we do not at least recognize this life law and exercise ourselves in all ways of fulfilling it, and "crucifying the flesh" with Christ? Is this a new Gospel? What is that which Jesus Christ said—"If any man willeth to come after me, let him deny [renounce, give up, pour out] self, take up his cross [My cross of reproach and of expiation], and follow me." He has blazed the way: who follows? Who begins to follow by self-dispossesion to the uttermost, retaining nothing for his own? This is a hard saying; but He has mitigated it for the meanest saint by the

pledge that Himself (the All Sacrifice), will see that I lose nothing even for the present time, and gain also in the end everlasting life. But we dare not take His life law even on these terms; for we do not believe that He really meant it and will do it. Are we "free from the law" (the law of sin and death); or do we mean to be?

By this reading from the Word, that we have tried to transcribe, we get a more intelligible impression of our own great Apostle's meaning when He speaks of being crucified with Christ. He "poured out His soul unto death"; and if we are "in Him" our own little all too is poured out with Him, and so we are "conformed unto His death." Who has passed through this uttermost death of deaths? Not even Paul, though he was "poured out upon the sacrifice and service of your (our) faith," counted himself to have attained, but pressed toward the mark for the prize of that high calling, the law of the Spirit of Life by the death of Christ; through which also he aspired to "know Him and the power of His resurrection."

PARABLES OF GAIN FROM SPENDING, AND LIFE BY DYING.

Now, at the moment of writing thus far, I happened to read, as I wish you all might read, "The Parables of the Cross." These Parables are illustrations of the law of the Spirit of the Life in Christ—life by the pouring out of life—drawn from the successive processes of plant life, through one death after another to one after another of progressive resurrections. Four stages of death and resurrection are thus traced in the history of the plant; stages for the follower of Christ to pass through in this Divine life of deaths: although we must suppose that the Incarnation itself included from the first the uttermost of them.

The principle written in nature and manifest in the law of the Spirit of the life in Christ, stands at the head of the little book thus:

"DEATH IS THE GATE OF LIFE."

First: Death to sin's condemnation, by faith appropriating Christ's expiatory death; being "together-buried in Him, through baptism into death," unto a resurrection into the new life of justification in Him.

Second: Death to sin, by fellowship in the death of Christ to sin; to rise with Him to a new life of holiness as well as justification. We "reckon" ourselves thus crucified and dead in Him. "Like the silted up channel of sap to the dying leaf, the Cross stands an invisible barrier in us against sinning, as we *reckon* it

there: that is, hold it there by faith and will. The sap—the will—the *ego*—is withdrawn from the former existence with its aims and desires, and is sent into the new: 'putting off' the former, 'puting on' the latter. Then the sap that ceases from feeding the old shoot will flow into the new [the flower.] The first hour that the sap begins to withdraw and the leaf stem to silt up, the leaf's fate is sealed: there is never a moment's reversal of the decision. Each day that follows is a steady carrying out of the plant's purpose [of flowering]." So with your soul.

But we must check the temptation to follow on quoting—farther than to indicate the remaining stages of the Parable of the Cross.

Third, then: Death not only to sinful things, but to lawful things when love may bid surrender them—poured out—even as the calyx of the flower unclasps its lovely petals and lets them go, giving place to the seed-fruit in which the flower is to attain a manifold and more glorious resurrection.

Fourth: "The flower has already surrendered its golden petals, and now reaches its crowning stage of dying. The delicate seed-globe must break up at last. It gives and gives until it has nothing left." Thus we have seen Christ, and thus we are to follow Him, to self-death, if we are also to "know the power of His resurrection."

"The hour of this new dying is clearly defined to the seed-globe: it is marked by detachment"; and in Christ and the Christian by like actual self-dispossession.

"I let myself go to that death: the bonds are loosed, and God can have His way with me. Already again and again has a breaking come: first, the seed broke to let go the shoot; then the leaf-bud broke to let go the leaf; then the flower-bud to let loose the flower; and now the last tiny threads are broken, and all that they held is free for God's use in His world around. The seed-vessel asks for nothing again; it seeks only to shed itself: it not only spends, but as Paul says (R. V.) is 'spent out,'" even as was Christ, unto "the glory that should follow," and that His followers shall share.

Hoping that the sentences we have quoted may incite the reader to procure and circulate that remarkable illustrative exposition of the work of grace, we append the title, author, and publishers:

"Parables of the Cross": by I. Lilias Trotter: Marshall Brothers, Keswick House, Paternoster Row, London.

We regret to see no mention of the price; but it is a 'booklet' of 56 small pages letterpress: the edition with splendid botanical illustrations being reported out of print at present. It is a companion, or continuation, of that other unique gem of science, thought and spirituality, in rare combination, resplendent also with the rarest style of color picture, which we commended a year ago: *"Parables of the Christ Life"* (from plant life.)

"THE MAN THAT DIED FOR ME."

BY MRS. J. K. BARNEY.

Many years ago, I wanted to go as a foreign missionary, but my way seemed hedged about, and after a few years, I went to live on the Pacific coast. Life was rough in the mining country where I lived, and this was my chance for missionary work.

I heard of a man over the hills who was dying of consumption. "He is so vile," they said, "no one can stand it to stay with him, so the boys would place some food by him and leave him for twenty-four hours. They'll find him dead some time, and the quicker the better. *Never had a soul, I guess.*"

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him and find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here's missionary work if you want it." It had not occurred to me that *I* could go.

I'll not tell how I weighed the probable uselessness of my going, or how I shrank from one so vile as he. *It wasn't the kind of work I wanted.*

At last, one day I went over the hills to the little adobe cabin. It was just one room. The door stood open, and up in one corner on some straw and colored blankets I found the dying man. Sin had left awful marks on his face, and, if I had not heard that he could not move, I should have retreated hastily.

As my shadow fell over the floor, he looked up and greeted me with a dreadful oath. I stepped forward a little and there came another oath.

"Don't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours, and"—but the oaths came thickly, as he said, "You *ain't* my friend. I never had any friends, and I don't want any now."

I reached out, at arm's length, the fruit I had brought him, and, stepping back to the doorway, I asked him, hoping to find a tender place in his heart, if he remembered his mother, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of

God, and he cursed Him. I tried to speak of Jesus and His death for us, but he stopped me with his oaths and said, "That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I knew it was no use."

The next day I went back again, and I went every day for two weeks, but he did not show the gratitude a dog would have shown.

At the end of that time, I said, "I'm not going any more." That night, when I was putting my little boys to bed, I did not pray for the miner as I had been accustomed to do. My little Charley noticed it, and said, "Mamma, you did not pray for the bad man."

"No," I answered, with a sigh.

"Have you given him up, mamma "

"Yes, I guess so."

"Has God given him up, mamma? Ought *you* to give him up, mamma, before God does?"

That night I could not sleep. The man dying, and so vile, with *no one to care.*

I got up, and went away by myself to pray, but the moment I touched my knees I was overpowered by the sense of how *little meaning* there had been in my prayers. I had had *no faith,* and I had *not really cared* beyond a kind of half-hearted sentiment. *O the shame,* the *shame* of my missionary zeal! I fell on my face literally, as I cried, "O Christ, give me a little *glimpse of the worth of a human soul."* Did *you* ever *ask that* and *mean it?* Don't do it unless you are willing to give up the ease and selfish pleasure, for life will be a different thing to you after that revelation.

I stayed on my knees until Calvary became a reality to me. I cannot describe these hours. They came and went unheeded, but I learned that night what I had never known before, what it was to *travail for a human soul.* I saw my Lord as I had never seen Him before. I stayed there until the answer came.

As I went back to my room, my husband said, "How about your miner?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save hm, and I don't know as *I* shall do anything about it," I replied.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until the afternoon when, my work being all over, I could change my dress, put on my gloves and take a walk while the shadows were on the hillsides. That day, the moment my little boys went off to school, I left my work and, without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but *to win a soul.* I thought the main *might die.* There was a *human soul* in the bal-

ance and I wanted to gt there *quickly.*

As I passed on a neighbor came out of her cabin, and said, "I'll go over the hills with you, I guess."

I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin she said, "I'll wait out here, and you hurry, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt as it did before, for I was *behind* Christ, and I stayed there. I could bear what struck him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird's note.

"What's that?" said the man, eagerly.

"It's a little girl outside who is waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

Stepping to the door, I beckoned to her and then, taking her by the hand, said, "Come in and see the sick man, Mamie."

She shrank back as he saw his face and said, "I'm 'fraid." But, I assured her with, "Poor sick man! he can't get up, and he wants to see you."

She looked like an angel with her face framed in golden curls, her eyes tender and pitiful, and in her hand the flowers she had picked off the purple sage bush. Bending toward him she said, "I sorry for 'ou, sick man. Will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes, as he said, "I had a little girl once, and *she died. Her* name was Mamie. *She cared for me.* Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died."

I knew I had the key to the man's heart, and the thought came quickly, born of that midnight prayer service. "When I spoke of your mother and your wife, you cursed them, and I know now that they were not good women or you could not have done it, for I never knew a man who could curse a good mother."

"*Good women!* Oh, *you* don't know nothin' 'bout that kind of women. *You* can't *think* what they was."

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? You would not have liked to have her live for that, would you?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine, he cried, "O God, no! I'd *killed* her first. *I'm glad she died.*"

Reaching out and taking the poor hand, I said, "The dear Lord

didn't want her to be like them. He loved her even better than you did. So he took her away where she could be cared for by the angels. He is keeping her for you. Today she is waiting for you. Don't you want to see her again?"

"Oh, I'd be willing to be *burnt alive* a thousand times over, if I could just see my little gal once more, *my little Mamie.*"

Oh, friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest!

The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing his breath. Then clutching me, he said, "What's that, woman, you said t'other day 'bout talking to somebody out o' sight?"

"It's praying. I tell HIM what I want."

"Pray now, pray quick. Tell Him I want my little gal agin. Tell Him anything you want to."

I took the hands of the child, and placed them on the trembling hands of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his lttle Mamie and wanted to see her again. As nearly as I remember, this was Mamie's prayer:

"Dear Jesus, this man is sick. He has lost his 'ittle girl and he feels bad about it. I's *so* sorry for him, and he's so sorry, too. Won't You help him, and show him where to find his 'ittle girl? *Do,* please. Amen."

Heaven seemed to open before us. There stood ONE with the prints of the nails in His hands and the wound in His side.

Mamie slipped away soon, but the man kept saying, "Tell *Him* more 'bout it, tell *Him everything,* but oh! *you* don't know."

Then he poured out such a torrent of confession that I could not have borne it but for the ONE that was close to us that hour. *You* Christian workers know how He reached out after that lost soul.

By and by the poor man grasped the Strong Hands. It was the third day when the poor tired soul turned from everything, to HIM the Almlighty to save, "*The* MAN *that died for me.*"

He lived on for weeks as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once. I never went to one of them things."

So we planned a meeting and the boys came from the mills and the mines and filled the room.

"Now, boys," said he, "get down on your knees while she tells 'bout that MAN that died for me."

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the

simple story of the Cross.

After a while, he said, "Oh, boys, you don't half believe it or you'd cry; you couldn't help it. Boys, raise me up. *I'd like to tell it once.*"

So they raised him up, and between his short breathing and coughing he told the story. He had to use the language he knew, and this, as well as I can recall it (and, of course, this is true of all the conversations I have quoted), was what he said:

"Boys," he said, "You know how the water runs down the sluice boxes and carries off all the dirt and leaves the gold behind. Well! the blood of that MAN she tells about went right over me, just like that; it carried off 'bout everything. But it left enough for me to see Mamie, and to see the MAN that died for me. Oh, boys, *can't* you *love Him?*"

Some days after there came a look into his face that told the end had come. I had to leave him, and I said, "What shall I say to-night, Jack?"

"Just good night," he said.

"What will you say to me when we meet again?"

"I'll say 'good morning' up there."

The next morning the door was closed, and I found two of the boys sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face, which seemed to have came back nearer to the "image of God."

"I wish you could seen him when he went," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout midnight, an' smiling, said, 'I'm goin', boys. Tell *her* I'm going to see Mamie. Tell *her* I'm going to see the MAN *that died for me,*' an' he was gone."

Kneeling there, with my hands over those poor cold ones that had been stained with human blood, I asked to come to understand more and more *the worth* of a *human soul* and to be drawn into deeper sympathy with Christ's yearning compassion, "Not willing that *any* should perish."—*Published by S. H. Hadley, Superintendent of the Old Jerry McAuley Mission,* 316 *Water street, New York.*

OMISSION.—The Collects of Prophecy were unintentionally omitted from this number, but will be continued, next month.

ACKNOWLEDGMENT.

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For a House of God among Jews of New York, from E. G., ten dollars, Feb. 10, 1902.—*Publisher "Salvation."*

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

THE MOSAIC EPOCH, CONTINUED.

THE INSTITUTION OF LAWS AND SACRIFICES.

From Exodus XIX *to the end of Leviticus.*

In the third month (third new moon), from the Exodus out of Egypt, the Children of Israel came into the Wilderness of Sinai (Ex. xix: 1), "the same day"; that is, the day of new moon, or first day of the month. This, as computed, was just forty-five days after their departure from Egypt; to which, if we add the day in which (v. 3) Moses went up to God, the next day when he returned the proper answer to God, in covenant (v. 7, 8), and the three days more mentioned (v. 10, 11); we have, all together, just fifty days from the Passover to the Giving of the Law, which was celebrated by the Feast of Pentecost.

At this feast also the end of the broken Law Covenant and the beginning of the dispensation of the Holy Ghost, and the New Covenant, was signalized (Acts. 11:1-4), by a Divine manifestation still more powerful spiritually, and if possible more unmistakably Divine, than the spectacular prodigies of the first of the two great Pentecostal Theophanies. We are instructed to look for a third. Will that also come on a Pentecost, a fiftieth day from the final anniversary of that final passover in which the Lamb of God Himself was slain?

The very scenery of the first Pentecost—which may be called the Pentecost of Law, as the later was the Pentecost of Grace—was typical of "the terror of the Lord," and of His stern aspect towards the sin of the world. As one observer has described that desert, it would seem as if it had once been an ocean of molten lava, and while its waves were running mountains high they were commanded suddenly to stand still. Says Stephens: "I have stood upon the summit of the giant Ætna, and looked over the clouds floating beneath it, the bold scenery of Sicily and the distant mountains of Calabria; upon the top of Vesuvius, and looked down on its waves

of lava and the ruined cities at its feet; but they are nothing, compared with the terrific solitude and majesty of Sinai. Not a tree, or shrub, or blade of grass, is to be seen upon the bare and rugged sides of innumerable mountains heaving their naked summits to the skies. Everything around seemed old and in decay; the valleys barren and devastated by torrents; the rocks were rent, the mountains cracked, broken, and crumbling into thousands of pieces. At every step the scene became more solemn and impressive; the mountains became more and more striking and venerable. Not a plant grew on their naked sides, deformed with gaps and fissures. They looked as if the Creator had made them higher than they are, and their summits, worn and weakened by the action of the elements for thousands of years, had cracked and fallen. We were moving [so, perhaps, did the long column of the Hebrew host], along a broad valley bounded by ranges of lofty and crumbling mountains, forming an immense rocky rampart of precipitous granite rocks more than a thousand feet high. Our camels stumbled among the rocky fragments under foot to such a degree that we dismounted and passed through the wild defile on foot. At the other end we came suddenly upon a plain table of ground, and before us towered in awful grandeur, so huge and dark that it seemed close to us and barring all further progress—the holy mountain of Sinai!"

It may well be superfluous to enter into the debateable question of the exact site of the awful mountain and of the encampment of the awe-stricken multitude beneath it, or of the plausible reasons that may be given for the identification made by Stephens. The impression remains historical in the best sense, independently of geographical survey. Still more vain would be the effort to paraphrase or overlay the description of that great transaction of God with men, to which the reader may turn (and often turn again), in the 19th of Exodus, from the 16th verse; in the 20th, verses 18 to 22; and in the 5th of Deuteronomy. There is further impressive illustration of the unspeakable, in the tempest and earthquake that shattered that same "Horeb, the Mount of God," about the head of desperate Elijah, when he fled thither to God from the victorious wrath of Jezebel (1 Kings xix: 8: 14.)

To the first grand stage of organization, under the Theocratic Covenant, God had led His people directly from beyond the Red Sea to Sinai, in the space of forty-five days. Tarrying here to

receive the Law and the investiture of the priestly mediation with God by expiatory symbols of the Divine Sacrifice for sins, they were in the next place to enter into Abraham's land and possess it. But something occurred to arrest the victorious progress set before them. The reconnoissance of Canaan by the spies whom Moses sent forward, convinced the people that the attempt to enter the land of promise would be but madness from every viewpoint of common sense. Faith alone could enter, and faith, or the faculty of faith, had not yet, in a single generation, been developed by all the stupendous manifestations of God in His infinite power and faithfulness, that they had seen. Their unbelief was a sin, but it was also a necessity of their maturely hard hearts. They were not fit for the war of faith, and, as adults, nothing could make them so, in the mass. It was no disappointment to the Omniscient Leader of His people, although it was a disappointment to them, and to Moses with Joshua and Caleb. The needful forty years discipline of a second generation must now begin, under rebuke and chastisement for the sin of unbelieving disobedience, and yet under continual experience of God's presence and beneficent as well as terrible power, which less than forty years habituation, from youth up, could not suffice to ingrain in the fallow heart of a whole race. So they turned back, but not to Egypt as they wished, for they were still God's chosen race, but to the "waste howling wilderness"—even as it is again with them at this day for like cause and for like purpose!

Although we are at present merely sketching outlines of sacred history, the central fact of this epoch, the revelation of Old-Covenant religion—too vast though the moral and symbolical detail of Leviticus would prove if we should attempt to explore it—must have its place of honor and significance here, as embodied in the symbols and circumstances of the Great Day of Atonement and of Acceptance: Leviticus ix and x. We reproduce here from the Jewish Mission Bible Class, May Number of "Salvation," vol. 1, 1899.

"THEY THAT WORSHIP HIM MUST WORSHIP IN THE SPIRIT."

On the 8th day were inaugurated the sacrifices of atonement or sin-offering for the whole people:—the sacrifices and other rites of investiture for the priests themselves, having been performed throughout the seven days preceding:—now, on the morning of the eighth day, the Great Day of Atonement for all, Moses called Aaron and his sons and the Elders of Israel together (ix: 1) and

instructed Aaron to repeat, before the congregation, the sacrifices of atonement for the priests, after having called the people (elders) to bring their sacrifices on behalf of all; "for to-day will JAHVEH appear unto you" (ix:4). "And they brought that which Moses commanded before the tabernacle, and all the congregation drew near and stood before the Lord. And Moses said, This is the thing which JAHVEH commanded that ye should do, and the glory of JAHVEH shall appear unto you.

The solemnities of atonement, in all their significant particulars, having been performed, the reconciling act of God remained, to appropriate or accept the symbolized expiation. After the high priest had entered the sanctuary of the Divine Presence to present the sacrificial blood, then "the glory of JAHVEH appeared unto all the people;" and out of that glory the fire of God broke forth upon the altar, from the opened sanctuary, and consumed the burnt offering in the sight of all the people; and they shouted first in the gladness of Divine acceptance; and then fell upon their faces in awe and adoration of the Divine Presence.

Thus was the symbolical atonement inaugurated by Divine fire from heaven; never thereafter to be allowed to go out upon the altar, or be rekindled with less holy fire. (Reference here also to the like acts of Divine acceptance of the offerings of Abel, and of Elijah.)

What was this Divine fire, and what did its action and its perpetuation signify? What, but that "Christ *through the Eternal Spirit,* offered himself without spot to God, and entered once for all into the Holies—not by the blood of bulls and goats, but by his own blood—and obtained an eternal redemption; being present as a High Priest of the good things yet to come through the greater and more perfect tabernacle not made with hands (that is, not of this [earthly] building)" which was showed to Moses in the mount for a pattern, and revealed again in heavenly vision to John in Patmos. (Heb. ix: 11, 12, 14, etc.)

This, indeed, was a new step in heavenly doctrine, and it was enforced for the Hebrews and mankind with a swift and tremendous sanction, at the first act of presumption, perhaps thoughtless, possibly from wine (see the immediate decree of total abstinence for the priests, Lev. x: 9), on the part of the officiating priests, the sons of Aaron, Nadab and Abihu, in the use of earthly fire *in the symbol of the Eternal Spirit* by whom Christ offered himself to God for us. The atonement had just been presented in the symbol of Christ's offered blood, and taken up to God in the fire of God, which is the Holy Spirit ("our God is a consuming fire"). Then followed the prayers of the people, in incense raised to God by the same holy fire, which Aaron had been enjoined to take from the altar.

"And there was given unto him much incense that he should give to the prayers of all the saints upon the golden altar that is before God" (Rev. viii:3). "And the whole multitude of the people were praying without at the hour of incense" (Lu. i:10).

The significance of the Divine fire in sacrifice becomes still further deepened in the offering of incense with the prayers of the people, by fire taken from the altar, divinely kindled; the symbol of a holy mediation between God and man, in that Divine fire of the Eternal Spirit, through whom the offering of the Lamb of God obtained an eternal redemption for us, and through whom the prayers of men "praying in the Holy Ghost" are uplifted with incense of the everliving Intercessor.

This done (Moses had said), the glory of the Lord shall appear unto you. If the symbolical offering, duly performed, was rewarded with the appearing of the glory of God to Israel, what glory shall attend the offering by Israel of the real atonement, in sincere humility, faith and obedience, and in the fire of the Holy Ghost sent down from Heaven! Moses most earnestly besought the Lord, saying, Show me thy glory. Does Israel seek it to-day? Or has not Israel forgotten the promises of glory? lost the shadows of atonement, while rejecting the substance fulfilled, which should restore the glory of God in the midst of her? offering incense in earthly fire, since the fire from God has long gone out on her altar?

Are we offering our prayers through the Atoning Sacrifice of God and the mediatorial incense sent up by the fire from God? Or are we repeating spiritually the presumptuous act of Nadab and Abihu, who debased the holy symbol with earthly fire, and were destroyed in an instant by the Divine fire they had slighted?

If the fire of God thus smote every worshipper today, who with or without the Atonement in view, essays to offer incense with earthly fire, not the Holy Spirit, how many in our congregations, think you, would be left alive? Would you? Would I? It is a real and a serious question. For, though the fearful lesson of Nadab and Abihu has been given once for all, and now stands as a warning symbol for solemn contemplation only; yet there is more to lose than life, through spiritual presumption in prayer without humble acceptance of the Holy Spirit in intercession for us that we may know what to pray for as we ought. For "This is that which the Lord spake: 'I will be sanctified in them that come nigh to me, and before all the people will I be glorified.'" (Lev. x:3). The application is especially sharp on the ministers who teach and lead the devotions of the people.

BIBLE REVISIONS REVISED.

MATTHEW XIX: 13 TO 17.

Variant readings in the text materially affect the sense and method of our Lord's reply to the legalist, who inquired for some good work whereby he might earn eternal life. The reply is given in Mark x:18, and in Luke xviii:19, substantially as in this passage in Matthew, according to the Authorized Version: "Why callest thou me good?" etc. But the Revisers (both R. V. and A. R.), accept nevertheless, the reading *Ti me erōtas peri tou agathou? heis estin ho agathos*: "Why askest thou me concerning that which is good? One there is who is good." It is hard to get over the testimony of the other two Evangelists concurrent with the reading adopted in the A. V.; on the same occasion so precisely that there is no room to suppose two such with different answers. Yet the answer in R. V. and A. R. is so sharply responsive of the impossibility of being justified by the law, that one can imagine the Revisers overtempted to wish that Jesus had said so. For all that, it seems much safer to preserve the *unanimous* reading that we have in common use.

Other verses, to the 30th, present no changes in the Revisions worth noting, or that have any advantage over the common version, which is sometimes preferable literally. But the revisers might have written literally, he went away *sorrowing;* and they might have let Peter say, we have left *everything;* and they might have written *for the sake of my name;* while they have at once improved the phrase and misread the tense, in saying (26th) *Jesus looking upon them said,* instead of Jesus *looked* (*emblepsas*) upon them and said.

MATTHEW XX: 1 TO 16.

To correct the mistaken divisions of chapter and verse would involve occasional inconvenience in reference and comparison; but what is that to the breaking up of logical relations, so often perpetrated; as in separating the last verse of ch. xix ("But many that are last shall be first," etc.), from its prefatory relation to the following parable in ch. xx, and tacking it on to preceding verses with which it has no relation, and so stands isolated and apropos of nothing?

In the parable of the laborers, there are no emendations of the A. V. needful, or, perhaps, useful. The A. R. get in their 'shilling'

again; but as that is hardly more definite in the English-speaking world at large than 'penny' (although it comes somewhat nearer to the value of the denarius), the marginal explanation of ancient coins, weights and measures seems after all the best way available in this case as in many others.

V. 1. A man the master of a house (*anthropō oikodespotē*) might take the place of "a man that is [or was] a householder." Householder is any one who keeps house; but here is a 'lord' of a vineyard, and the descriptive name corresponds thereto.

V. 4. "And they went their way" (*apēlthen,* all versions), means that they cleared out, instead of going into the vineyard. *And they went* would exactly express the meaning.

V. 6. "Why stand ye here all the day idle" (all versions), might be more literally and expressively read, Why have ye stood (*hestēkate*) thus all the day idle? (*Hōde* more remotely means *here,* but more naturally *thus, in this manner.*)

7. "Whatsoever is right ye shall receive," does not appear at this place, in the revisions or the text.

12. These last wrought (*epoiēsan*) one hour (not *have* wrought *but*) is more exact than the A. V.; which the Revisions have varied also to *have spent,* from a text more or less recent, perhaps.—"The burden and heat of the day" (A. V.), is not improved in literality by the revisions.

'HIGHER CRITICISM'—ITS METHODS AND ORIGINALS.

"Taken in their own craftiness," the methods of criticism so-called, which have been 'exalted,' were beautifully exposed by the following test, which Rev. Dr. T. T. Eaton (Editor of the *Western Recorder*), records in *The Seminary Magazine,* of Louisville:

"Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of 'higher critics,' requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article avowedly written by two men, in plain English, and written in their own time and country, into its original documents; these men are cock-sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion! And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!"

To which may be added, that one of the most accomplished of

Oriental linguists, Professor Margoliouth, of Oxford University, declares that "we know at best so little of classical Hebrew, that the simplest correction of a biblical text [meaning the original], is a hazardous undertaking;" and that "the assumption that we can locate disjoined fragments of Hebrew [by subjective evidences], is to be summarily rejected."

Though 'the style is the man,' the test related by Dr. Eaton, and like tests that have been applied to the most characteristic writings of classical authors, both ancient and modern, demonstrate the absolute impossibility of detecting 'the man,' or excluding him, by 'the style,' even in the books of voluminous writers in languages with which we are most profoundly intimate. Professor Margoliouth, in like manner, sweeps away the alleged intrinsic difficulties in the unity of Isaiah, by the obvious suggestion that we do not yet know all the conditional phenomena of ancient prophecy; although some of them have been recently brought to light by archæological discoveries, to the confusion of those who had applied their own gross misconceptions of them to the purposes of destructive criticism. [Reproduced from "SALVATION," for July, 1901, p. 199.]

As to the originals of this kind of higher criticism, Dr. Eaton cites another specimen:

"At the Baptist Congress (1894) Dr. Howard Osgood—the greatest Hebrew scholar in America—in the presence of men who were well informed on the subject and who were quite favorable to the alleged 'results of the higher criticism,' stated those 'results,' as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had assented to the correctness of the presentation, Dr. Osgood startled them by saying that all his quotations were from 'Tom Paine,' and from Thomas Morgan, a prior Deist of the early part of the eighteenth century.'"

THE UNITY OF HISTORIC REVELATION AND SCIENCE.

You may try to put your philosophy in one pocket and your religion in the other and think that, since they are separate, they will not interfere. But that will not work. You may try as philosophers of the lux mundi school are trying, to accept all the results of the higher criticism, and yet at the same time hold on to the traditional doctrine of an unbroken historical testimony. And

that will not work. You may try as the Ritschlians are trying to let philosophy go and build simply on sympathy and mysticism. And that will not work. You have to bring your theory of the universe and your theory of religion together, and this is the work of this age, this great synthesis of literary criticism and history and philosophy.

There never was a day when the philosophy of the world stood more conspicuously for a theistic interpretation of the world, for a spiritual conception of the universe. Whatever differences of opinion men may have with respect to the way they construe this relationship of God and the world, the recognition of God and the numerical distinction between Him and the world is pretty well conceded. Even these mathematicians, who need no laboratories and libraries, and who are just as happy with their x's and y's and functions and powers as a professor of biology is with a more elaborate equipment, these men have not only laid the keel and set up the timbers of any universal ship that sails the sea of time, but they have said that any free dimension has to conform to the fundamental laws of geometry. What do they say? They are saying that the world we live in is a world of thought relations. Does a world of thought relations exist with no Thinker, able to grasp them all in a single intuition?.—*President Francis L. Patton.*

PAN-THEOLOGY 'OUT OF THE QUESTION.'

A generation ago, Prof. Paul de Lagarde, of the University of Göttingen, advocated the change of theological faculties into religious faculties in general, and in recent months the more advanced wing of liberal theological thinkers, headed especially by Professor Troeltsch of Heidelberg, have revived this demand.

Harnack opposes this suggestion though he does not deny that there is justice in it. He says:

"The scientific study of Christianity must indeed be prosecuted along the same lines as are accepted as correct in regard to other religions. The claim that Christianity is to be measured by special rules and is to be judged by unique standards is not to be justified. Yet notwithstanding this, the religious life of the nations has now reached such a stage that it is out of the question to deprive Christianity of the unique position which it occupies in the university curriculum at present. The demand that the principles of Christianity find acceptance and make wider conquests is now stronger than ever, and its world mission is greater than ever. Christianity is so much the superior of other religions that its thorough comprehension makes the study of other religions almost superfluous. It still occupies a unique position among the religions of the world, and is "the highest good that mankind possesses, the most sacred possession that rises above the world and

establishes true freedom and fraternal love, and marks the true destiny of man." Accordingly, the theological faculties should not be "secularized," but should further the interests of Christianity exclusively and alone, although not along the lines of the old confessions and creeds."

DISCOVERY OF THE MUMMY OF MERENPTAH;

PROBABLY THE PHARAOH OF THE EXODUS.

Merenptah (often read Menephtha), was the son and successor of Rameses II.; and, if the latter was really the Pharaoh under whom the Israelites were reduced to the condition of slaves, and by whose command they built the two store-cities of Raamses and Pithom, then Merenptah would be the Pharaoh of the Exodus, from whom, after the death of the father (Exod. 2:23), Moses enforced the liberation of the Israelites, and led them out of Egypt. The Bible tells us how Pharaoh hardened his heart, how he pursued the Israelites with horses and chariots, how the Israelites passed through the Red Sea on land made dry by a strong east wind, and how, in the morning, the hosts of Pharaoh were engulfed by the returning waters, so that "there remained not so much as one of them." This statement naturally leads to the inference that Pharaoh himself was drowned with the rest, though, indeed, no reference is made to such an occurrence in the song of triumph recorded in Exodus 15.

However this may be, and whatever interpretation we may put upon the passage in question, it is a matter of the utmost interest that the body of Merenptah has been found. In the "Valley of the Kings," in closest proximity to the burial-place of his father Rameses, this Pharaoh had built his tomb, but neither king here found his final resting-place. To protect the body of Rameses from the robbers who plundered the royal necropolis in search of treasure, it was secreted in the pit at Der-el-bahri, where it was discovered in 1881; and the mummy of Merenptah was taken from its tomb to that of Amenophis II, where it has since reposed, undisturbed.

MIGDOL, OF EXODUS XIV, TO BE EXCAVATED.

Of great importance to Bible students will be the excavations planned by M. Clédat, a member of the French Archæological Institute. On the site of the ancient Pelusium, near which was situated the most northeasterly frontier city of Egypt, the Migdol of the Bible,—"Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea" (Exod. 14:2; Num. 33:7; Jer. 44:1; 46:14),—he purposes to undertake excavations that will also include Migdol, now known as Tell-el-Herr. As no serious investigations were ever made here, we may look forward to the projected undertaking with great expectations.

—*Sunday School Times.*

NO ETHICAL BASIS IN EVOLUTION.

Men say to us: "We will go back to Christ," and there is a great deal with which I am in the fullest sympathy with regard to the idea of enforcing as the lesson of today the teachings of Jesus. Very true. But let me ask you this question: Is it true that the value, that the authoritative value, of what Jesus says does not depend upon the question who Jesus was? I think it does. And when you have degraded Jesus to the place of a mere human being, however exalted, you have robbed what He says of any exceptional authority.

Men tell me to-day that the Christianity of the Nineteenth Century, must be specifically ethical. I have no objection to that. The Christianity of the First Century was ethical, and the Christianity of all the nineteen centuries has been ethical. I venture the assertion that the first epistle of Paul to the Corinthians has done more for the moralization of society than all the ethical treatises of all the pagan writers put together. It has always been ethical: but I wish to say, and I say it responsible for what I say, and speaking advisedly, that Christianity must be more than ethical, or it will not be even ethical.

Men think that when they have given up the supernatural in the Christian religion they still have a basis for honest trade and for a pure home. The societies of ethical culture have already constituted themselves the executors of this moribund religion as they suppose it to be, and are already considering the question as to how they shall distribute among themselves the estate. I tell them that when under the influence of a false philosophy that denies the supernatural, they give up Christianity, they can't hold their morality, that the earthquake that pulls down the steeple of the church will not leave one stone upon another of the hall of ethical culture. You think that you have got your Ten Commandments whether you have your Christianity or not, and that the old record "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery," is still in force.

By whose authority in force? By the authority of the philosophy that speaks to us today, and that tells us in the terms of its leading representatives that the only reason why we should not lie and steal and commit adultery and do the other forbidden things is, that if we did it and others followed our example, it would not be more than two or three millions of years before society would go to pieces? Is that going to influence any man to resist the lust of the flesh and the lust of the eyes and the pride of life? I tell you that human nature, being what it is and as you know it to be, you need all the restraining motive of law and sanction and intuitional morality and supernatural religion and law of God, and "Thus saith Jehovah," to keep men back from sin and to hold them straight.

—*President Francis L. Patton, D. D.*

MOUNTAIN MEN OF TENNESSEE.

One of the schools of the American Missionary Association in the mountain regions of the South, is at Pleasant Hill, Tennessee. Miss F. Annette Jackson writes in the *American Missionary* as follows of some of the boys from that school, and from the Society of Christian Endeavor therein maintained:

One young man, in beginning the ministry, was called upon to preach a missionary sermon. He preached it to himself first, as he says, and then and there received his call to foreign missionary work. He desired to go where the name of Jesus had never been heard. His wishes have been fulfilled, and for years he has been on the borders of Tibet, occasionally risking a tour into that closed land. Last year, after ten years' service, he came home on a furlough. His visit here, his and his wife's addresses in Chinese and Tibetan costumes, were greatly enjoyed. They were married in and constantly wear the native dress.

Our last C. E. President, a man thirty-one years old, was graduated last spring, having taken five years' work in four years, supporting his family meantime. Part of the time his wife and two children were also in school. This year they have been sent to another mountain school, he as principal, she as primary teacher.

Our new treasurer and industrial teacher here was one of the early members of the Society. He took post work, then the seminary course at Oberlin, and has been preaching for several years in South Dakota. He is a teacher, preacher, carpenter, cabinet-maker and jeweller by trade, or by trades, and now returns to his alma mater to help in her work of uplifting and ennobling life on the plateau.

Last spring one of the alumni returned for the first time since his post-graduate work here. While here he had conceived the idea of building a school for poor boys and girls, after the model of Pleasant Hill. He left school with only twenty-five cents and a receipt for his bills in his pocket. No one believed he could accomplish what he had planned to do. No one save his family helped or encouraged him; but for four or more years he worked on, day and night, sleeping only four hours of the twenty-four. All the door and window frames were made, and much other work done, by lamplight. Now he has a large brick and a frame building valued by the insurance agent at $7,000. But let me quote from a letter he wrote in reply to questions about his work.

"I don't know that I could relate the great struggle I have gone through in the erection of my institution. It is as much a mystery to me as it is to others. I left Pleasant Hill in the spring of 1896, taught school in the fall of 1896 and winter of 1897, made a crop of corn in the spring of 1897, commenced making bricks on the 4th of July, molded all the bricks myself (110,000), hauled them all

to the place of building myself. Sold my corn and fodder and paid for saw and plane mills, also for a greater part of lumber. Began the foundation the first Wednesday in April, worked alone until the 15th day of July, getting foundation done. Burned my own lime, hauled my own sand, made and carried up my own bricks and mortar and waited on the mason (who was myself), and was until May, 1899, getting the wall done. It took 237 days to build the wall. Then the carpenter (myself),went to work, and so it is near completion now. I have faith to believe it is the beginning of a great institution. Of course, we are weak now, but encouragements come to us every day.

"We have a two and one-half story brick, including auditorium, office, primary room, etc., and upper story dormitories, and a three-story frame building containing a large dining-hall, matron's room, culinary department, music room, etc.; upper story dormitories.

"We have a good school, and prospects are flattering for a large school next year. We have preaching most Sundays and a fine Sunday-school. Prayer meeting has been going on nearly a year. Interest seems greater in every respect than ever before. Will you pray for me in this great effort that it may be successful?"

GLIMPSES OF S. S. MISSIONARY WORK IN THE WILDS OF AMERICA.

From the Sunday School Missionary: Organ of the American Sunday School Union.

A PITIFUL "FAMINE OF HEARING THE WORD OF GOD," IN THE UNITED STATES.

At a new mining town on the border of the county which I visited recently, I found about one hundred children without Sunday-school privileges. We held a meeting the evening I was there, and arranged for a Sunday-school to begin the following Sunday. At another mine near by forty children are out of Sunday-school, and no one in or near the camp will take the responsibility of conducting the school. JOSEPH WELLS.

During the past five years Rev. T. D. Thomas has organized 59 new Sunday-schools with an attendance of 2,257, and reorganized 34 schools with a membership of 1,276, making a total of 93 schools started, and an attendance of 3,533. Schools were visited and aided 301 times, families 5,913 times; and 27,955 miles travelled. Mr. Thomas also secured sufficient funds to support nine student missionaries in the southern part of the State, who organized 25 Sunday-schools with an attendance of 1,159. Where could money have been better invested?

A GLIMPSE OF S. S. MISSIONARY TRAVEL, U. S. A.

It was Saturday afternoon. My up-and-down pathway lay a-

mong the mountain slopes south of Warrior Knob, near where the two Carolinas (North and South) meet under the same chestnut tree. To reach a settlement known as "The Dark Corner," I pushed on through what seemed to be a region of "Nobody-at-home." Seven miles or more of upgrade and downgrade till twilight faded into shadows. Another mile (seeming a dozen) and, to my grateful relief, a dim light in a cabin just ahead drew me hopefully to an open door. Here I was gladly welcomed by a young man and his younger-looking wife taking their first lessons in housekeeping. To find such sunny faces in this "Dark Corner" was a happy surprise. They had recently moved from Gold Hill community, in Polk County, where they had grown up in a Sunday-school planted there by me many years ago.

Sunday morning brought clear skies. Quite early we were at "Eagle Nest" schoolhouse. Short service of song and prayer; an enrollment of about forty names of young people decided the question of starting the school in this "Eagle Nest." One of the speakers said: "We'll have to watch and be brave if we expect to keep this 'Nest' free from disturbance. We are surrounded, they say, by *blind tigers, blockade stills, and summer rattlesnakes.*" "Yes, that may be so," responded a young man whose face was radiant with the spirit of success, "but I'm not afraid of any such hidden dangers. We meet here to-day to put up a big *searchlight*, and this shall remain *no longer* 'THE DARK CORNER.'" An unanimous call gave this young man the leadership of the school, and he has the assurance of our society's cheerful aid. G. S. JONES.

A "FAMINE" RELIEVED.

There is a locality upon my field where I have tried repeatedly to establish a Sunday-school, and as often suffered defeat.

The settlement is located on the shore of one of Minnesota's most beautiful lakes, which is almost surrounded with beautiful sites for pleasure resorts, one of which was purchased last summer by two young men of Christian parentage, and they laid it out in a beer garden, having a dancing bowery, a large graphophone, several rowboats, and a large steam launch, which drew crowds from the surrounding towns and country, and they spend the Lord's day in dancing, drinking and boat-riding.

I therefore decided to make another effort in Christ's name to get a Sunday-school started there; accordingly I drove from house to house, going by boat where I could not go with a team, in order to reach all, announcing a meeting for that evening to be held in a central farmhouse, as there was no schoolhouse in the settlement; and when the hour arrived for the meeting the house was well filled, some coming with boats. Four of these were young ladies, who managed their own boat, although the night was dark and the wind quite high. I was enabled to organize a good strong Union Sunday-

school, to the great satisfaction of all present.

I left the next morning, and returned the next Sunday, and I think I never saw a more beautiful sight than the one that met my view that day: a large gathering of old and young nicely seated in a beautiful grove, an elderly man sitting before a large class of young people, with an old-fashioned family Bible open on his knees, and giving them a real fatherly talk on the lesson for the day.

GEO. M. MCCOMBS.

THE STORY OF "MME. TSILKA."

The following sketch of the remarkable origin and life of the Bulgarian girl now famed as Mme. Tsilka, Miss Stone's companion captive in the hands of the brigands, was copied in the New York *Times* from the London *Daily Express*. So extraordinary and romantic is the account of her character and life that we have taken pains, with aid from the secretaries of the American Board of Foreign Missions, to verify the story. Although it is not practicable just now to authenticate every detail strictly, the general truth of the account is undisputed and apparently consistent with all that is known in missionary circles in this country. We learn from one authority, Rev. Wm. P. Clarke, now in Chicago, that Mme. Tsilka's maiden name was, as given below, Katerina Demetrova Stephanova, of Bansko, Macedonia, and that she was in the Girls' Boarding School of the Mission, at Samokov; also, later, in Mr. Moody's school at Northfield; and prepared herself in New York, for a trained nurse; was married in America to Mr. Tsilka, a graduate of both the Collegiate and Theological Institute, at Samokov, and the Union Theological Seminary, New York. Just before the capture she had been visiting at her home in Bansko, having previously been at work in Kortcha, Albania.—*Editor of "Salvation."*]

Many people in England and America are wondering who is the companion of Miss Stone in captivity and peril. The name of Mme. Tsilka has become familiar enough, but details of her life and character are not generally known.

Though married to a Bulgarian, she is a Macedonian by birth. Her maiden name was Katerina Demetrova Stephanova. Her father was a priest of the Orthodox Greek Church in the village of Bansko, Macedonia.

The childhood of litte Katerina included some romantic experiences, and her life has been one of strange and exciting episodes in quick succession. Mme. Tsilka might write a very sensational bio-

graphical record. Her father was not a priest of the commonplace, ignorant, superstitious order.

Early in life his little daughter felt the passion for knowledge stirred within her soul. In the next village was a school whose teacher had been trained in an American mission.

Of this school little Katerina Stephanova had often heard. She wished to learn, but her father did not dare to apply himself for his child's admission. He knew what trouble there would be in store for him, were he to take any such step. Not only were all the converts of the mission despised by the members of the Orthodox Greek communion, but parents were strictly forbidden to send their children to any schools connected in any way with those foreign religious institutions.

One day Katerina found her way to the school whose teacher was known to be one of the students from the mission college. But the poor child was afraid to go in. She stood outside, longing to enter, but unable to overcome her natural hesitation. The superintendent, being told that a strange little girl was standing outside, came out to her and affectionately invited her in.

The girl said afterward: "It seemed like heaven in that school. Everybody was kind and loving." The end of the session came all too soon. But at the end of the day she dared not confess what she had done.

She was afraid to let her parents know which school she had attended. Without saying a word she quietly went the next morning to the place she had enjoyed so much. When at length she acknowledged the step she had taken the priest and his wife were terribly alarmed. They stringently prohibited her future attendance.

But the perplexed parents at once discovered that they had to encounter in their child a will stronger than their own. Though only eight years of age, she declared, "If I cannot go to that school I will die." They did not know what to do with her. She refused to rise, would not eat, and for two days would not touch a morsel of food. The priest knew that he had himself awakened in his little daughter's mind the thirst for learning, and at last gave way.

A much more serious test a few years later proved the striking independence of this extraordinary Macedonian girl's mind. She quietly and happily studied on for five years, and then, at the age of thirteen, her father arranged for her marriage.

She herself, of course, was not in any way consulted. It never occurred to the parental mind that she would again assert her individuality of character, especially in relation to such a matter as this. But they experienced a strange awakening. The bridegroom was selected. All seemed to be smooth and regular. The elaborate arrangement for the marriage ceremony had been completed. But to the amazement of all parties the bride disappeared.

She bravely declared that whenever she might be married it would be to a husband of her own choice. Fortunately for her, her teachers had won the respect and confidence of her parents, and therefore they were ready to listen when the kind instructors came to reinforce her by pleading her cause, revolutionary though her conduct was in the community.

After this the clever Balkan maiden went straight on to cut out for herself a noble career. She graduated with high honors at the American College at Samokov, but was not yet satisfied, feeling that she was not yet qualified for the work she desired to do. With indomitable enterprise of spirit she set out all alone, for America, plans, but she soon found warm friends. The late Mr. Dwight L.

But she soon found warm friends. The late Mr. Dwight L. Moody received her cordially at his famous Northfield College, Massachusetts, and gave her a valuable two years' course. Then she went back to New York and studied kindergarten methods. But all the time her mind ran on her homeland and her compatriots.

LEARNING TO NURSE.

She reflected on their absolute destitution of real medical skill. She knew that in all that radius of thirty Macedonian villages there was not one qualified physician, nor even a single skilled nurse. Determined to equip herself with the necessary diploma, the indomitable girl passed through the school for nurses at the New York Presbyterian Hospital. She then for a time supported herself by practising her profession, until she had saved money enough to pay her passage back to Turkey.

But then came a trying delay, just as her plans were complete. When ready to sail she was called to attend to a dear friend who was sick in the Adirondacks. With characterstic unselfishness she responded, and she received an unexpected reward. Another romance of the young lady's life ensued. She met in the Adirondacks a young Macedonian gentleman, M. Tsilka, who had been one of her little friends and fellow-students as a boy. He had come over to America for study also. In a very short time the two were married, and thus Katerina at last carried out the purpose she had announced to her friends, never to marry but by her own will.

M. and Mme. Tsilka returned to Turkey in 1900, during the Summer. They settled at Kortcha, in Albania, in a field of work entirely of their own choice, teaching, preaching, and healing the sick where no missionaries had ever labored before.

Thus those missionaries in their devotion and self-sacrifice win their way with all classes, high and low. From her work at Kortcha madame went, at the invitation of her old and beloved friend, Miss Stone, to join her on a tour. The two were taken into that captivity, which is causing so much solicitude.

JEWISH MISSION WORK IN NEW YORK.

We have a few items that show the remarkable openness of the great Jewish City here to the preaching of Jesus the Messiah, and the success of the few and neglected workers in this fruitful field. At No. 424 Grand street, (Warszawiak Mission), as usual, the Gospel is not only publicly preached, but is actually heard, and by no private group, but by thronging congregations of Jews with set faces more intent and earnest than may be seen in any Christian church in the city, even when a rare evangelist like G. Campbell Morgan, attracts the spiritual *élite* of all the churches to hang upon his lips.

Our own direct observation of the Sabbath school and Bible class is painfully affecting, in the intensity of the attention exhibited, and the hardly repressible eagerness to question and discuss the teaching. Those who love our Jewish Lord in sincerity would also 'groan in Spirit,' and weep over these poor darkened but inquiring souls whom that which we fondly call our Christianity almost unanimously deserts to their perdition with scarce a thought—or only quarrels with the work while making no serious attempt to better it.

The infant Sabbath school, at the Grand street Mission (Saturday, 2 p. m.), is a variable star, wanting helpers whom money could not buy, to encourage and follow up the impulses of the Jewish children to gather there. Usually, it is a new group from the street, every time, whom our good brother Gordon, temporarily in the city, has been collecting, but he leaves about this time, and we shall be left to deal with the mixed crowd at the door, some of whom are only in quest of fun. Those who come in more seriously, receive seeds of Divine truth, dropped in hope that the Lord of the harvest may take care of them even to other years and generations. But the more remarkable demonstrations are given by the adult Jews who come in, waiting for the Bible class at half-past two. During the half-hour devoted to the little class of children, the men crowd around them, stretching forward to catch the simple story of Jesus, and to watch the efforts of the children to read the precious words from the New Testament.

The sweetness and the painfulness of these scenes contend until we know not whether joy or sorrow is the most of it.

PREACHING TO JEWS IN HESTER STREET, NEW YORK.

I went out this afternoon in Hester street (the Jews' Market), where I found many pedlers and Jewesses buying for Saturday. I had with me a few tracts, and began to distribute them to the people, and there was a crowd right away about me. One Jew asked me, What does it say in this tract? I answered him it says that we are all sinners and we need a Savior to save us from our sins, and there is no other one in heaven or on earth, but Jesus. Then he began to read it before the people. Some began to say, It is a Missionary, and wanted to hit me; but the other said, Let us read first the tract and see what it says. So he read farther, and the others listened to him, and then I had a chance to speak again to them about Christ; proving from scripture that we cannot have forgiveness without a sacrifice, but Jesus is the sacrifice who shed His blood for us, and if we believe in Him we are saved. After I was done I asked them to come into the Mission on Saturday, where they would hear more of the truth. Some people were very much grieved, and they chased me away from that place, throwing snow balls and calling me apostate. I was very thankful to the Lord for having the opportunity to give them this testimony.

From a Converted Jew.

THE LEAVEN SPREADS.

Editor of Salvation:

I am very glad to inform you of the opportunity the Lord gave to preach Christ in a Jewish shop, in Brooklyn. Last Monday morning I entered in one of the shops in Brooklyn, and I found a good many people, and some of them knowing that I am a Jewish Christian, they asked me to tell them about Christ, and I was very surprised at this request. And I came to realize this time more than before, what is impossible with men is possible with God. And I sat down beside them and told them of the true Gospel of our Lord Jesus Christ, and I found one of those working men, who heard me preach the gosel a year ago; that time he was Atheist, and he was very much against it; but since then, while studying of Christ, he has another opinion than before, and is always interested to know more of the truth. I gave to some of them my little tract, The Great Question. They were very thankful to me, and promised to read it very careful.—*From a Converted Jew.*

GRADUALLY TURNING.

The gradual rotation of the Jewish mind towards an attitude of at least respect for 'the greatest of Jewish prophets', as they now call Jesus of Nazareth, is one of the most startling signs of the latter day. Think of 'orthodox' and still stubborn Jewish rabbis and leading men, advocating the study of the New Testament, in

Jewish Sunday-schools!

A few weeks since, Rabbi Hirsch, of Chicago, delivered remarks at a reception held in Montclair (suburban New Jersey), strongly declaring against the lawless and malignant priestly conspiracy which brought about the crucifixion of Jesus, and advancing a new theory of its origin and motive, reported as follows in the *New York Times*:

Turning to the crucifixion of Christ, the lecturer said that He whom the Christians looked upon as the Savior was not crucified by the Jews, but by a cabal of priests.

It was not because He had violated the law that Christ was condemned, but because of His upsetting the tables of the money lenders in the temple. This cabal of priests had what in modern days would be termed a corner on the money that was to be loaned. Because Christ offended this cabal, this corner, He was sent to his death.

The trial, if such it could be called, was the most anarchistic thing that ever occurred. It was in direct opposition to Jewish law. It was held at night, a violation of the law. It was private, in violation of the most sacred of the Jewish laws.

At the time of His crucifixion and through all the ages down to and until today, the great mass of the Jewish people looked upon and look on Christ as one of the greatest of teachers.

Today He would be received with open arms and welcomed by all.

The Jews still looked for the coming of the Messiah. Israel's hope today was voiced in that song the angels sang—Peace on earth, good-will to men.

ANOTHER JEWISH FAMILY RECONCILED.

We take pleasure in noting the hope of re-union for a Jewish family, long estranged in consequence of the confession of Christ by the well known Hebrew Christian Missionary SCHAPIRO, now for two years publisher of "The People, The Land, and The Book." With the following communication, Mr. Schapiro encloses photographs of the comely sisters to whom he refers.

"The Lord has, in his own time and way, broken down the middle wall of partition between us. My father, a man of wealth and position, was deprived of his property by the Russian government. Then like Job of old he suffered a sore bereavement in the death of his oldest son. His afflictions softened his heart, he longed after the second son, the absent discarded one, the despised Christian. An interchange of letters followed. After months of affectionate correspondence, he concluded that notwithstanding the fact that I

was an openly avowed follower of the despised Nazarene, I was still worthy of his fatherly love and confidence.

"Recently, to my joyful astonishment, my father has written asking me to send tickets for two of my sisters, young girls, (whose pictures I enclose), to come here. I ought not to have been surprised, for I have prayed over and over again that we might be reunited, but I did not dare to make such a proposition for fear of great opposition from my parents. I believe the Lord has used my father's troubles to cause him to take this step.

"I am greatly perplexed over the matter, as the returns from my magazine are as yet insufficient for the expense of tickets. Once here they would not be a burden, because they are abundantly qualified to support themselves. That opportunity is lacking at home. Above all they could be brought under Christian influence, of which they now know nothing, and be eventually gathered into the fold of the Good Shepherd.

"Pray for me that if their coming be in accordance with God's foreordained plan, it may be accomplished.

150 Nassau street, New York. B. A. M. SCHAPIRO.

Mr. Schapiro's publishing venture is a quarterly magazine, at only $1 a year, filled with papers of interest relating to Israel, and although openly Christian, adapted to conciliate instead of antagonizing the racial sensibilities of the Jews, among whom it seems to make its way with an 'irenic' influence much to be desired. Send for prospectus and specimen.

WITH THE JEWS IN MOROCCO.

BY DAVID MUIR.

Friday morning found us on our way again towards the mountains, and about four hours' traveling brought us to Sidi Sagheer O Malek, or Tamazayrt, as the Millah is called. Here we were made welcome by a Moor, though he was a stranger to us, and we pitched our tent in his garden—not under the vines, but near enough to appreciate the proximity of their luscious fruit. As the people are Shlooh, very few of them speak Arabic fluently, or even understand it well, as we found when trying to preach to them. With the Jews, however, there was no difficulty, as they seem everywhere to practise Arabic among themselves, though using Shillah with their Moslem neighbours.

After leaving them, the Hazzan sent for me to ask some questions about the Bible, which I was only too glad to answer. Gradually we got on to the 53rd chapter of Isaiah, and then a hot debate arose among themselves concerning it, each having an explanation of his own; and four or five, who claimed, rightly or wrongly, the dignity of Rabbi, all began to talk together and contradict each other. With

the utmost difficulty I succeeded in explaining our view of it—that it could apply to no other than the Messiah, and that it had been literally fulfilled in Jesus. However, they were so hot in their discussion with each other, that I left them to thresh out the subject alone, promising to see them later. I did see them again, and was so far satisfied as to find they had unanimously concluded that the prophecy could refer to no other than the Messiah.

Monday morning saw us once more on the road, plodding on up Wad Zat, till the Millah of Igenisnei was reached, where we stopped for a little time. While Mr. Lennox saw some patients in the valley below, I went up to the Millah, and, gathering the Jews around, spoke to them the words of life. It was rather a novelty for them, for they said no Christian had ever visited them before. The men were few, but the women also crowded round, and the Hazzân was rather amused that I should address my remarks to them as well as to the men, for they take no interest in the spiritual concerns of the women.—*The Reaper.*

JESUS TOUCHES THE HEARTS OF MOORISH CHILDREN.

This month has brought us two inmates to our home. When the girls were at home in summer, a neighbor called one day on Fatuma's mother, and, noting the change in the girl, began asking questions about her training. When her curiosity was satisfied, she begged Lila Aisha to ask us if we would receive her girl too; and so Fadima came to us. Fadima is very anxious to be able to do all that the other girls do, and consequently has learned to sew and knit in a very short time. The older girls have been telling her some of the Bible stories, and she has been so much touched by some of them, especially those connected with Christ's works of mercy, that one day she said, "Do you love Jesus? Because I do, I love Him very much." Is the heart of a little child not something to covet? How unquestionably it responds to the love of Jesus, who first loved us.

The other little one, Rakea, is younger than any we have. She is very anxious to be able to pray alone as the elder girls do, and this morning, long before dawn, when the "mudin" was calling the faithful to prayer, I heard her and her bedfellow repeat together "Our Father."

Miss Hancock gave us a picture of Christ before Pilate's judgment seat, and this was hung up in the school-room. At sewing the girls begged to be told the story of the new picture, and when we had finished, Fatima, our eldest girl, said, "Christ has done so much for us, that I would be a Christian were I not afraid people would kill me." I reminded her how God had kept Daniel, and told her He could keep her too; and it is so easy for them to talk about religion, that we talked for a long time about Christ's power to save and keep.—*C. A. MacArthur, in The Reaper.*

WHAT IS ON THE LORD'S TABLE?

A perennial feast is spread by our absent Lord before His friends on earth, in fellowship and remembrance of Him until He come again. It is not the bare eating and drinking the simple elements of the feast, whatever we may conceive them to be. Both the elements and the action are expressive of something spiritually transcendent, given and received.

We may respect, while we must reject, the fond figment of the Real Presence; sympathizing with the ecstatic substantiation by faith of the Presence symbolized, out of which grew naturally, from imagination to conviction, the mystical transubstantiation of the elements to that for which they stand. And concerning that mystical virtue in the elements, which is a step towards the Real Presence; we can conceive, if we do not believe, this *sacramentum* (though not the elements or the *officium*), to be a central depositary of the Life in Christ by faith, which is conditioned on the spiritual appropriation of Christ's own Divine substance and vitality and blood atonement for sin, under the complex symbolism of the bread broken and the wine poured.

But there are many minds that seem incapable of symbolism or metaphor, and that must take everything in a literal and material sense. A rite is to them satisfactory, or 'filling,' only as it is tangible in kind and ample in quantity. As the Lord has said of the supper, for instance, This is my body, and, This is my blood, they can find no sense in the saying, unless that sacred flesh that was broken and blood that was shed on the Cross, becomes reproduced in fact, in that which seems only bread of the baker and blood of the grape. We need not quarrel with this accommodation to the sensuous condition of the barbaric mind, if only the realistic sense of Deity present in corporeal elements could be restrained from idolatrous worship of those images. But so the Cherubim—symbolic representation of the "four living" orders on earth, in the posture of adoration to Him who made them—became perverted, through a pantheistic notion of embodied Deity, to representations of the Creator Himself instead of the worshipping creation. This is but another distinction, of a kind which certain stages of mind have always found elusive, and have often confounded, to the loss of the living God.

All that, however, is a passing annotation, with which Protestant Christians (it is hoped), will never be particularly concerned. But, that in the represented sacrifice inheres also the mystical potency of its Original, is a different conception, in which many feel that they find a peculiar uplift of communion with the Lord, and of spiritual life, beyond that which the simple contemplation of it, in faith and in the Spirit, inspires. From our simple standpoint of spiritual and inward influence, rather than of mystical working *ab extra*—or, that of Divine life and substance imparted directly to faith, rather than indirectly through material media—we need not antagonize these devout brethren if only they can save themselves from the danger of unconsciously idolizing the Sacrament in which they conceive the Divine 'virtue' that went out from the Lord when on earth—or rather the transcendent virtue of His passion—to be still mystically conveyed. Mysticism is an element of diverse shades and measures, in some of the intensest Godward strivings of men on earth. If we think we can draw a line against some of its extremes, let us beware of making that line a boundary of our Christian fellowship; else we shall greatly impoverish the same in more directions than one.

Nevertheless, let us consider once more, very seriously, *What is on the Lord's table?*—fearing lest many who come to His feast may have missed the sight and the infinite pathos of the tragedy of redeeming love, wherein Christ is "visibly set forth crucified among them." For the Supper is, literally, a tragedy, enacted in silent symbolism: a *Divina Commedia,* evermore rehearsing our Lord's unspeakable sacrifice for the sin of man.

Yet more: it is a tragic *feast.* He who was slain for us spreads His table with His own flesh and blood represented, bidding us not only partake thereof, in remembrance of His death, but also in supernatural reception by faith, of a veritable Divine substance and life direct from Him who truly meets us there in the Spirit.

The Original Supper was itself a tragedy the most awful and mournful ever acted on earth. It breaks my heart, to think of Him, the Lamb about to be slain, as He stood among His few friends and with His own hands broke the emblem of His devoted flesh and poured out His own blood as it were; bidding all then present to eat and drink of Himself in anticipation, unto eternal life, and all thereafter to repeat the awful tableau in remembrance

and unto life, to the end of time—saying: Whoso eateth my flesh and drinketh my blood hath eternal life. As I live by the Father, so he that eateth me shall live by me. (The words that I speak unto you are spirit). This bread is my body which is broken for you. This cup is the New Covenant sealed in my blood. Drink all ye of it. For as often as ye eat this bread and drink this cup, ye do show your Lord's death, until He come.

So stands He among His friends today: host at the table spread in symbol with His own mangled body and spilt blood! With these signs He spreads a table unknown to angels, and invites His friends to gather and partake in His presence—presence not in the plate or the cup, but presiding and ministering the Bread of Life, even Himself, unto them. Can we realize with WHAT our Lord spreads His table before us, without a shock of overwhelming awe and wonder, without soul-melting pathos; without the *sacramentum,* the oath and covenant of uttermost devotion, confessed and sealed in the partaking of His blood!

The Holy Supper is indeed no scene of gloom; for here the tragedy closes not in death, but is swallowed up in victory, Love sits triumphant on the Cross and Tomb, and the table becomes a festival. Yet the saved one whose private gladness is too absorbing, or too shallow, to be tempered with tears for his sin and his Savior, should seem to himself a monster. Christian joy is not the hilarity of animal or vinous spirits. It is not expressed by laughter. Its tone is as tender and as deep as sweet. Its smile has that intense glow that radiates only from the heart of the profoundest love.

Yet, again, the Holy Supper is one thing farther: it is the great witnessing and teaching function of the Church unto all ages. It is not a single act of individuals, nor of separate congregations, but an ecumenical communion of all who unite by faith in testimony of the atoning sacrifice of the Son of God and representative of man, whose blood was "shed for the remission of sins." It is remarkable that among all the perversions and corruptions that have befallen the Church, the Cross and the Supper that so unmistakeably interprets it, have stood immoveable and inseparable from age to age throughout the world. And stand they will, witnessing to the atonement in His blood, "until He come."

STRAIT IS THE GATE AND NARROW IS THE WAY.

[We have met with nothing so much in the line of "SALVATION" as the address of one who probably never saw this periodical, ROBERT E. SPEER, in opening the fourth annual Convention of the International Student Volunteer Movement, in Toronto, February 26, 1902. In a livelier and more persuasive key, the fundamental theme of the Christian life as it should be, as it must be, and as it shall be, is evolved in that remarkable address, as reported in the *New York Observer,* from which we are glad to add to our own previous reflections some extracts of the most searching, profound and close application to the Christian profession today.]

THE 'STRAIT GATE.'

We came through that door ourselves, and there is not one of us this afternoon who is in the Christian life, who cannot recall something of the struggle of that hour when we found that part of us could come through that door, and that part of us must stay on the other side. Round about us every day, in the lives of the men and women with whom we have to do, we see the human struggle against the necessity of letting go of something in order that something else may come.

. . . . "If ye would be perfect, sell all that ye have, and come and follow me." In that life of following Christ that young ruler would have discovered, if he had ever begun it, that every day brought to him the necessity of some new surrender, some fresh letting go; that he was like a traveler mounting one hill, only to discover a higher hill beyond, that the first hill had hid from view; and that each new joy in Christ was a revelation to him of new things that were possible in Christ, and of new surrenders to be made in order that these new blessings might come.

My friends, if we hope for anything from this Conference which we are now beginning, we must realize, this first hour of all, that every incoming means an outgoing, that every larger hold of Christ upon us, means a relaxation of some lower grip upon us. And I want to ask this afternoon, in order that we may make our meeting together personal and real and sincere, that each of us should address to himself four questions, and discover if possible some more of those things that must be put away, if in the days of this Conference we would more largely receive.

First of all, has Jesus Christ His right place with us? Has He His right place in our thoughts? I ask you in all candor to be honest and sincere in this matter. Were you thinking about Him as you sat in this hall a few moments ago, waiting for this meeting to begin? And were you thinking about Him on your way to this hall this afternoon? Did you think about Him yes-

terday, on your way to Toronto? Are you thinking about Jesus Christ? Is Jesus Christ the Lord of my thought this moment, or am I thinking of myself speaking to you, and of the next thing I am going to say? Is Jesus Christ in your thought now? or are you thinking of what I am saying to you, and the thing I said last? Does Jesus Christ have His right place in our thoughts? . . . We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought. We allow every other thing to dull and blur the image of Jesus Christ in our lives; it shrivels, and they live. Let us lay aside this afternoon our forgetfulness of Christ, our love of other faces than the face of Christ, and of other words than the words of Christ, and let us give Jesus Christ pre-eminence in our thoughts these days.

Does He have His right place in our wills? I speak not alone to those who suppose that they have given themselves to Him in the surrender of a great sacrifice, but to all here today. Is Jesus Christ first in my will? My will was given me to make it His.

Is He first in our affections to-day? . . . Is He here? Are you conscious this moment that He is with you, the light of your life, the life of all your life? Is Jesus Christ in His proper place in our thoughts, our wills, our love?

I ask you secondly, are we right with God to-day? Do I live in Him, and His life and His ways, and His thoughts, or do I live in myself, and my ways and my thoughts? Have I ever broken over the shackles of the self-bound life into the liberty of the life that has lost itself in the freedom of God?

Do we sustain right relations with God? Has prayer been to us today a real thing? You would assent to any form of words today, this afternoon, but has it any reality and power in your life? Are we praying now? Are we men and women of prayer? Is God in His right relations to us, and are we in right relations to God?

And, thirdly, are we right with one another? It would not be enough for any one of us in this Convention to feel great thrills of emotion Godwards, dream of His presence, and imagine that the house was now filled with the cloud of His glory. No, no one of us will walk with Him during the days of this Conference, in the glory of a right life, who does not walk also in a right life with men. Have you surrendered a single right today; have you given up one prerogative? Have you once expressed today that some one else might have what was your right? Are we right with men in this? Am I resolutely holding my life in its right place in all my thoughts regarding other men? Am I at peace with them? If we would enter into

larger blessings during these days, we must make sure that now we have put away all jealousy and evil speaking, all frivolity and shallowness, all emptiness and uncharitableness, all unworthiness and un-Christlikeness of life.

And lastly, are we free? Are we free from the sin that clutches us when we would rise? It may be a very little thing that is holding us down in slavery and out of liberty. It requires no great sin to bar the doors of the larger life and the richer blessing to us. It will require no very great evil in our lives to bar us out of a greater blessing during these days. Let us come creeping close, close, oh, closer still, to the side of the Christ today, that in the light of His countenance we may perceive what is the debarring, the weakening and the enslaving thing, and, putting it away out of our life, be then where we can receive.

SUNDAY-SCHOOL MISSIONARY WORK IN MISSOURI.

To the Editor of "Salvation:"—My field of labor lies in the Southwestern part of Missouri, comprising several counties on a low mountain range, known as the "Ozarks." The land generally is very poor, and by a natural consequence the people are the same.

The first tract of country I entered contained something over two-hundred square miles, thickly settled, but had not a single Sabbath school. Many homes I entered had no Bible or a single sheet of religious reading.

The following is a synopsis of the work done during this time. Thirty-nine schools organized, three of which have grown into churches; nearly four hundred conversions have been reported, and over four hundred Bibles and testaments have been distributed.

In June, last year, I was led to a place known as Dogwood, it long had been given up as too hard to do anything with. Preachers had tried to hold meetings in the school-houses but had been all but run out by the reckless young men. I reached the place on Sunday afternoon, and found some cutting wheat, and others away for a day of sport. Not being able to get a crowd that day, I returned the following week, visiting the people and leaving an appointment for a meeting on Sunday morning. A good crowd assembled, but only three that professed to be Christians. We organized, using one of the Christians for superintendent and the others, with some of the unconverted, for officers and teachers. The school ran well for a short time, and then we held a meeting for them in which many parents and nearly all the children were

converted. They are still having a good Sabbath School and prayer meeting.

Another place, almost spiritually desolate, continued to run a school that I organized under very discouraging circumstances, for over six months. A part of the time, their superintendent was an unconverted man. We held a meeting for them, in which eighty-five were converted. They still have a good Sabbath-school and prayer meeting, having run continually (excepting a short time during a small-pox scare) since June, 1899.

Springfield, Mo., Jan. 29, 1902. F. L. SPINDLER.

SUNDAY-SCHOOL MISSIONARY WORK IN ARKANSAS.

TO THE EDITOR OF "SALVATION:"—The American Sunday-School Union is doing a grand work for God and the poor children in this needy field. There are whole townships in my territory in which there is not a single Church or Sunday-school. Thousands of bright little boys and girls here do not have the privilege of attending Church or Sunday-school; some of them not once in ten years. The American Sunday-school Union is seeking to bring these thousands of poor destitute *rural* children to Christ; and the Lord never blessed any Christian work more abundantly than this. More than two hundred precious children were brought to Christ, on my field last year, through Sunday-schools.

This country was terribly stricken last year by drouth, in consequence of which, it is impossible in many communities, to raise a cent with which to plant a school. The children in such places must perish for the bread of life, unless those whom God has blessed with means, supply their needs. I visited such a community a few weeks ago, and organized a good Sunday-school. The children there never knew anything but to fish and hunt on Sunday. When I told them they were to have a Sunday-school where they could learn to love and serve the Lord, they were delighted. Gifts from God's faithful servants in the East make it possible to supply the needs of such children. I organized a school last spring in a community as destitute as this. It seemed impossible for any good to be accomplished, but God blessed the work and now eighteen of those children are happy Christians, and one young man, the worst in the country before, is in college preparing to preach the Gospel of Christ. He and those sweet little children would still be in the service of sin but for the precious work of the American Sunday-School Union. E. A. HOLLENSWORTH.

Warren, Ark., Jan. 29, 1902.

THE AWAKENING OF SYRIA.

In 1866 the Syrian Protestant College of Beirut was opened in three small hired rooms in the crowded city. In 1901 it is a group of twelve splendid buildings on a sightly and ample campus of thirty-five acres, overlooking the Mediterranean to the westward, and with a gleaming vision of the Lebanon on its eastward horizon. Within these walls are 365 rooms, the largest of which, the beautiful Assembly Hall, will accommodate eight hundred people. Sixteen students at the first roll call have increased to nearly 600. At first about twelve per cent. of them only paid in full all dues; this last year seventy-four per cent. paid their way to the last piaster.

The teaching corps now numbers thirty-four. The total of graduate students is 701. The entire number of those who have entered the college amounts to 2,576. Its graduates are professional leaders, men of affairs, officials in government service, preachers, teachers, and in all ranks of life they are the coming men of the Levant.—*Rev. James S. Dennis, Assembly Herald.*

THE WORD OF GOD IN ARABIC.

The Arabic language is the language of one-eighth of the human race. It is also, without exception, the richest, the most copious and the most highly developed among living languages. At the beginning of this twentieth century the Arabic language stands in its moral and religious value very much as the Greek did at the beginning of the first century. Then, even though the official language of the Roman Empire was Latin, the Spirit of God chose the Greek for the New Testament. And the Arabic language will remain for centuries to come the incomparable vehicle bearing the thoughts of God for the redemption of the Semitic races.

The history of the Arabic Missionary press at Beirut is a fascinating story, extending back to the island of Malta seventy-five years ago. Originally all Arabic was written, and the art of Arabic penmanship was developed to an extent unknown in any European language. To reduce the infinitely beautiful written forms to a set that could be handled in printing and yet be acceptable to the educated taste of Arabic scholars was a great task. A case of type for printing voweled Arabic contains nearly 1,000 separate pieces.

The two Boards—the American Board prior to 1870 and the Presbyterian since—have spent annually not less than $2,500 for the period of seventy-five years, and the Beirut Press as it stands today is worth not less than $90,000; the stock, bound and unbound, not less than another $90,000. The orders of the American Bible Society keep the wheels flying, winter and summer, and the small storerooms for the finished Bibles are nearly always empty. The two largest presses are capable of printing 50,000 Bibles year-

ly, or over twenty every working hour. What will the Church of Christ do with them? If called upon to do so we could soon double even that output and make it 100,000! When will the Church call for it?—*Rev. F. E. Hoskins, Beirut.*

THE DEATH AND RESURRECTION OF REFORMED CHINA.

It has already been recorded that the governor of Shantung sometime since invited the return of missionaries to his province, not only promising protection but urging them to advance their educational work. The governors of other provinces have indicated a similar desire. Three governors, each ruling over a population of from twenty to thirty millions, have united in calling upon Rev. Timothy Richard for counsel in matters connected with the introduction of Western forms of education, and asking for books to be used by Chinese students. The governor of Shantung has declared that he will not promote any of the 500 expectant mandarins until they have passed an examination in Western science and learning. Mr. Richard says: "If the eighteen other governors of China follow Yuan Shih-kai's example, which is not impossible nor even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels to China of which we can scarcely realize the tremendous importance." Books of the sort that this governor asks for have been prepared almost entirely by missionaries of various boards, and they are already in great demand. It was a similar call from the Emperor Kwang-su, made in 1898, that led the Dowager Empress to put a stop to the proposed reformation by setting aside the emperor. It would seem as if the emperor's plan, the spirit of which was admirable, but which all regarded as inopportune, was about to be carried out by the most intelligent and influential leaders in the present government of China.—*Missionary Herald.*

AFRICA AS HER OWN MISSIONARY.

The blessing that has flowed from Uganda to Toro has not ceased there, but is flowing on as a mighty wave to Bunyoro, a country with an area of 4,000 square miles, and a population of some 70,000. Thither the men of Toro used to go "with shield and sword and hatred in their hearts." In the spring of this year Mr. Lloyd asked who would go and stretch out a helping hand to these their countrymen, when ten men boldly volunteered. Of subsequent events Mr. Lloyd says: "From the first there were signs of great things in store for us; but all our best hopes have been eclipsed, and God has commenced such a work here in Bunyoro as will, we feel sure, in time rival even Toro. Our daily attendance in classes here in Hoima is about one hundred, and on Sundays between 500 and 700. Throughout the district there

are hundreds reading, and there is a general movement throughout the whole country, hungry souls pressing forward to be fed—tribes and tribes of many languages."

Among the Tjebu people in the Yoruba country, West Africa, a great work is being carried on entirely by African Christians. In the earlier days of the Yoruba Mission, the Tjebus were a very troublesome tribe, sometimes closing the roads and allowing none to pass. Now the Church at Lagos has sent men of their own body thither, and there are already 3,000 Tjebu Christians. Last year 301 men and 116 women were baptized by the ordained negro missionaries.

In *Niger and Yoruba Notes* Bishop Tugwell writes: "Hausaland is no longer a great unknown country. We have been treated with respect not only by the people, but by their Mullahs, although we have not disguised the fact that we are Christian teachers. Our teaching has excited no violent opposition, and many have asked for fuller teaching. We have been enabled to preach daily in sundry places and to people coming from all parts of the Hausa States." Dr. Miller has translated the Gospel according to St. Luke, the Acts of the Apostles, and has compiled "Notes" on Hausa grammar.—*The Reaper.*

THE CHINESE SELF-SUPPORTING CHURCH, IN HONGKONG.

A picture of the building appears on the cover of the February number of the *Missionary Herald.* The building has cost about $15,000, more than $10,000 paid, and not a penny has come from the treasury of the American Board. There is yet a burden of debt, but the people are courageous and hope to meet all their obligations in due time. They request the American Board to accept the deed of the property and hold it for mission purposes. It will be a rendezvous for the Chinese going from and returning to China, and Dr. Hager expresses the belief that the church will be a true mother "to the seventeen or eighteen bands of Christians we have in the interior."

A LITTLE CHURCH IN WESTERN TURKEY.

There is a community of sixty souls in Alacham. Not a piaster has the Board, or any board, ever spent on that work, more than the expense of an occasional missionary visit. More than that, Brother Nicolaki has contributed directly to the treasury of the A. B. C. F. M. from $1,500 to $2,000, besides assuming the entire support of a preacher for years. It would not take over five thousand such outstations to support the entire work of the Board, without a dollar from the American churches! Can't the five thousand churches of the American constituency do it? This is pretty nearly a model.—*Missionary Herald.*

A DIVINE CHALLENGE.

It has often happened in foreign missionary work that the more restricted the supplies, the wider the doors abroad seem to open, and the more importunate become the calls for advance. There certainly has never been a time when the opportunities were more multiplied, and the summons to go forward seemed more imperative. The London Missionary Society, which is laboring under many financial difficulties, so that some of its constituents are suggesting retrenchment, says in a recent publication, "It seems as though God *dares* us to withdraw. We talk of having done all that we can reasonably be expected to do—and He answers us by throwing open the door to some new field of service whitening to the harvest." The same is strikingly true in the work of the American Board. If ever the Providence of God called to his people, by the wide opening of doors of service, he is doing so today. The open path through the Red Sea, walled in by waters firm as adamant, was no more surely a call to the Israelites to go forward than are the recently opened doors in many lands a summons to the church of Christ to move on toward the conquest of the world.—*Missionary Herald.*

A HISTORICAL PARALLEL.

The present age bears a considerable resemblance to the declining days of paganism, when the philosophers were undermining the old religion with their criticism and the new religion was struggling into life. Such ages of transition are frequently periods of melancholy. Men's minds are unsettled, and there is a general spirit of uneasiness abroad. When the Roman empire was under the government of the Antonines, although the period was one of the greatest material prosperity (just like our own), it was yet tinged with a kind of intellectual sadness.—*Exc.*

CAUGHT BY ESCAPING.

"A man's heart deviseth his way, but the Lord directeth his steps." Prov. xvi:9.

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that whenever she came she spoke to him about Christ and the salvation of his soul.

"Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself—

"Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said:

"Tell me if you are saved?"

Had the Lord come to the coachman direct from heaven it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself. "I could get away from my mother, but I cannot get away from God!"

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Savior he had rejected became a reality to him, as the terror of the Lord had been at first. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"—*Watchword.*

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

THE EPOCH OF MOSES, CONTINUED.

(THE BOOK OF NUMBERS.)

The Book of "Numbers" completes the record of the wandering of Israel in the Wilderness; starting from the construction of the Sacred Tabernacle or Tent of Congregation (rendered by the American Revisers, in sufficiently homely phrase, the tent of meeting), on the first day of the second month of the second year from the Exodus, directly after the giving of the law; and extending to the close of the ever memorable Epoch of Moses, except the last words and death of Moses himself, which follow in 'Deuteronomy,' or 'Repetition of the Law.'

The title 'Numbers' (like that of the other books), is adopted from the Septuagint, or Greek translation, commenced, B. C. 285, by a commission of seventy-two learned Jewish scribes, under the patronage of Ptolemy Philadelphus, king of Egypt, for the famous Alexandrian library, and gradually completed within 133 years, or at B. C. 150.

This title, however, is to be understood in a much broader sense than its own, which applies literally to the 26th chapter alone. The numbers with which the book begins are identical with those which had been ascertained previously (Exodus 30:12, and 38:26), for the collection of the half-shekel from every male of twenty years and upward, which was ordered as a regular tribute from every man, "for the service of the Tent of Congregation." The total of half-shekels, corresponding to the entire militia of the nation, was 603,550 (Ex. 38:26), and the same number is given (Num. 2:32), for the present occasion. Examination of the chapters 1, 2, 3, will show that the nature of the present proceeding was not census or enumeration, but organization. The first words of the second verse: "Take the sum of all the congregation," etc., are therefore to be understood of the sum already ascertained and recorded, and which was to be 'taken' as the basis of the organization of the divisions,

civil, military and ecclesiastical, under their divinely commissioned chiefs, detailed in these chapters. The learned discussion of the Hebrew terms translated 'Number,' and the voluminous references to their uses in other scriptures, prove that they may properly be understood of ordering and officering, or in military phrase *mustering,* the elements of a present host, such as the assembled Israel was at this time. But without this construction of terms, it is sufficient to refer the repeated expression, "those that were numbered," in the case of every tribe, to the numbering already previously made and now 'taken' from the record, for the present purpose.

The book of Numbers, therefore, is a direct continuation of the history in the wilderness, beginning with the organization of a theocratic state, on the giving of the law as detailed in Exodus and Leviticus; the general marching orders, together with the still more important regulation of the sacerdotal service in its various departments; the march from Sinai to the borders of Canaan, with its very striking incidents: such as the murmurings answered by "the fire of Jahveh," at Taberah, begun in the outskirts of the camp, but stayed there at the intercession of Moses; the complaining for flesh food, answered by the gift of quails and the plague consequent; the sedition against Moses by his brother and sister, Aaron and Miriam; the mission and report of the spies of the land of Canaan, the fatal action of the people on that report, and their dread remand to perish, all their active number, in forty years of wandering in the wilderness; the conspiracy of the princes under Korah against the theocratic government, and its terrible suppression beneath the cleaving ground; the second emission of water from a rock, and the second but unauthorized smiting of the rock, for which Moses and Aaron were condemned to exclusion from the land of promise; the death of Aaron; the plague of serpents, and the great type of the Savior in the lifting up of the brazen serpent to heal the bitten by the look of faith; the victory over Sihon, king of the Amorites, and over Og, king of Bashan, and the effort of Balak, king of Moab, with the Midianites, and others east of Palestine, to break the blessing of God upon Israel by the curse of the reputed prophet Balaam; followed by the seduction of Israel by the daughters of Moab, at the shrewd advice of Balaam, and the memorable judgment act of Phinehas, and finally the judgment executed on Midian. Then follows the second census of Israel, and the appointment of Joshua to

the future command. There are also interspersed sundry supplementary regulations, and decisions, perhaps arising out of present circumstances or further needs. There is the plan of the cities of refuge and the cities of the Levites, a summary review of the itinerary of Israel from the Red Sea, the appointment of a commission to divide the future possession of Canaan among the tribes, and the prescribed boundaries of the entire territory to be possessed.

Among the contents of this wonderful book are some of the most inspiring proofs of God's goodness, and of the most awful instances of His severity, as well as of the loftiest strains of sacred poetry, to be found in the Bible. But, perhaps, nothing really so taxes the imagination or the instinct of faith in testimony as the plain statistics of the first and second chapters, and the view presented of that unparallelled host, its masterly organization, its superhuman marches, and its miraculous sustenance with food and water in the all-devouring desert, by a Divine Commissariat, during forty years of comprehensive discipline. The work of organizing this army occupied nearly a whole year, in the desert of Sinai. They had entered it in the first year, on the first day of the second month, and moved thence about the twentieth day of the same month of the second year. (Ex. 19:1 and 40:2. Num. 22:11.) Organized in five grand divisions, they marched in the following order, a formation twelve miles square.

The centre consisted of the Divine headquarters; the ark of the testimony within the Holy of Holies, and the sacred vestibule thereto, surrounded by the Tent of Congregation, and this conveyed and convoyed on its four sides, by four divisions of the priestly tribe of Levi, numbering twenty-two thousand men for that service alone. Again, on the four sides of this square were stationed, at the reverent distance of a mile every way, the four grand divisions of the twelve militant tribes, three tribes in each division, as follows:

The advance was the division headed by the royal tribe of Judah, with Issachar and Zebulun; these being the sons of Leah; 186,400 men.

The right was headed by Reuben, with Simeon and Gad, other sons of Leah (one by her maid Zilpah): 151,450 men.

The left division was led by Dan, with Asher and Naphtali (three sons by the handmaids Bilhah and Zilpah): 157,600 men.

The rear was brought up by Ephraim with Manasseh and Ben-

jamin (grandsons and son of Rachel): 151,450 men.

Each of these divisions, of course, included its full quota of wives and children, making probably at least four or five times the military total of 603,550; or from 2,414,200 to 3,017,750. What of the cattle, and "the mixed multitude" out of Egypt, with whom we meet at different stages of the journeying, it is past the bounds of reasonable conjecture to estimate; but they must have made another host, and still more difficult to lead. If imagination falters before the view, and faith almost fails, it is enough to remember that the whole story is nothing if not miraculous, and if we believe in God and the Bible, we can believe that nothing is too hard for His power or too large for His goodness to His chosen people—ancient or modern.

If years should be granted us to finish this second grade of Historical Outlines, and to go back and enter upon the third review which takes in the details of the wondrous story, the Book of Numbers will yield a historical harvest scarcely second to any other.

BIBLE REVISION REVISED.

Though the Bible can be *paraphrased* into the hundreds of languages and dialects of earth with more success than any other book, or set of books—*it is still true that it cannot be translated.* Perfect it as we may, our English Bible will yet fall far short of an exact representation of the Word of God. In its English dress, half [much] of its suggestiveness vanishes.—*Henry W. Hurlbut, D.D.*

MATTHEW XX:17—34.

17. And when Jesus was about (*mellōn*), to go up to Jerusalem, he took the Twelve apart by themselves, and in the way said unto them. (Revision revised).

18. Shall be betrayed, or delivered (*paradothēsetai*), but in view of the *fact* predicted, one might prefer the former (A.V.), while in v. 19 adopting the other word, "*delivered* to the Gentiles," as both versions.

20. Asking (*aitousa*) R.V. for "desiring," A.V.

21. What wilt thou (*theleis*) A.V., for "wouldst thou" (R.V.).—Say (*eipe*), that my two sons, etc., for "Grant" (A.V.), and "Command" (R.V.)

22. The cup that I am about (*mellō*) to drink (R.V.), for "that

I shall drink" (A.V.) "And to be baptized," etc.,wanting, and also in v. 23; as R.V.

23. Is not mine to give but [to them] for whom it was prepared (*hētoimastai*), etc., in preference to both A.V. and R.V. (supplied italics objected to). Jesus does not divest Himself of the giving, but limits it to certain ones.

24. "Moved with indignation *against*" (A.V.), *concerning* (R.V.) But why not more literally and concisely, *displeased with* (*ēganaktēsan peri*)?

25. "Rulers of the Gentiles [better, *nations*] *lord* it over them" (*katakurieuousin autōn*), is a happy simplicity and literality of the R.V.

26. Not so is it (*estin*) among you: a happy literality of the R.V., except that it preserves the false tense *shall be*: perhaps reading *estai* for *estin*.

The rest of 26 and 27 is corrected in R.V., thus: "Whosoever would (*thelē*), become great among you, let Him be your minister, and whosoever would be first among you, let him be your servant." But we want a word for minister (*diakonos*), in the obsolete sense of serving-man. If we were not too proud to translate *doulos* literally as *slave*, we could use *servant* for *diakonos*, and so be consistent and intelligible. Paul calls himself a *slave* (*doulos*) *of Jesus Christ*, and he meant it; while he calls Phœbe a *servant* (*diakonon*) of the Church. In the verb *to minister*, next verse, readers meet with no difficulty.

30—34. These remaining verses tell so simply beautiful a story that no translator could mar it, and the slight emendations of the Revision may pass *nem. con.* Only in *hina anoigōsin hoi ophthalmoi hēmōn*—"that our eyes may *open*," is the simplicity violated, in both versions, by reading "be opened."

THE REAL CRISIS.

I venture to think that the theories which we somewhat loosely, if conveniently, call "critical," have been patched beyond repair, and are already tumbling about our ears. But I anticipate a long and perilous conflict with the "naturalism" which has invaded every field of thought, and is like to run riot in theology, unless God in His grace shall bestow upon us a fresh baptism of the Holy Spirit. —*Rev. D. M. McIntyre.*

THE BIBLE DEMANDS ALL TESTS, BOTH SCIENTIFIC AND PRACTICAL.

I suppose that I am in part a natural questioner—I will not say skeptic; but from the first I have been utterly unable to receive anything without a rendered reason. When I began the study of theology a third of a century ago, I had the tradition of faith, to be sure, and was, I hope, well grounded in it; but the first principle which I grasped as my own, as the basis of a personal unshaken faith was simply, reverence for proof, clear ideas at any cost. I am not in sympathy with those who think that theology transcends definition, and that the moment we enter the sphere of ethical and religious truth we necessarily enter the clouds and trip ourselves in vague and elusive vapor. I believe that there are subjects that transcend definition, but that most of the topics to which the Scriptures call our attention are capable of clear discussion in the way of definition, induction, and deduction, and that it is absolutely necessary for us to insist on definition, distinction, soundly clear propositions, before we give assent to them.

But, "he that doeth the will of God shall know of the doctrine." Obedience is the spiritual organ of a peculiar kind of knowledge, just as surely as the turning of the telescope rightly focused upon the star is the organ of the entrance of light into the tube. A star is produced in the chambers of the instrument matching the star in infinite space. That was the second principle that I grasped for myself, and probably I learned more from this spiritual watchword than from the logical or intellectual one. But the two together are the two hemispheres of the globe of religious and ethical truth, and any student, any young person seeking for firm faith, ought to place the two spheres opposite each other and never forget that either alone is insufficient for the guide of life.—*From Joseph Cook, (Homiletic Review.)*

THE BASIS OF INTELLECTUAL CULTURE MUST BE RELIGIOUS.

"No aspirations for material or even philosophical knowledge can awaken the lofty enthusiasm which spiritual and eternal themes inspire. The highest learning is to know God."—*New York Observer.*

Not only so but, as Dr. Leonard Bacon once said, the *only* learning (absolutely considered) is to know God, and unless we know God we know nothing. And as a greater authority has remarked, it is absolutely true, that "if any man think to have *known* [*egnōkenai*] anything, he did not yet know it as he ought to know." 1 Cor. viii:2.

THE WORLD IS BARREN, the world is famished today in things spiritual, chiefly because we have not taught integral Christianity—that is, the whole of it.—*Joseph Cook.*

THE EVIL ÆON AND ITS ENDING.

TYRE AS A TYPE OF THE HARLOT CHURCH.

Isaiah xxiii: Ezekiel xxviii.

As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle: is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? For thy merchants were the great men of the earth. (Rev. 19) Jahveh of hosts hath proposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth.

> For that which is highly esteemed among men is abomination in the sight of God (Lu. xvi:15).

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:

> [One dynasty, that of Nebuchadnezzar: this occultation of Tyre being for the same period and nearly synchronous with that of Jerusalem, by the same conqueror, and ending in restoration by the same (Persian) power. But the typical relation of Tyre to the harlot Jerusalem, in old and latter days, is more significantly suggested in the following lines, and plainly expressed in the subjoined extracts from the prophecy of Ezekiel.]

After the end of seventy years shall Tyre sing as a harlot. Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of the seventy years, that Jahveh will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kings of the earth:

> For of the wine-of-madness of her fornication all the nations of the earth have drunk, and the kings of the earth have committed fornication with her (Rev. xviii). Now Herod was fighting mad [lit.] with the Tyrians and Zidonians: and they came with one accord unto him and [illegible] asked peace, because their country was nourished from [that] of the king. And Herod made an oration unto them: and they shouted, It is the voice of a god, and not of a man (Ac. xii).

And her merchandise and her hire SHALL BE HOLINESS TO JAHVEH: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before Jahveh.

Ezekiel xxviii.

Son of man, say unto the Prince of Tyrus, Thus said the Lord God: Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God in the midst of the seas; (yet thou art a

man and not God, though thou set thy heart as the heart of God); behold thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom and with thy understanding thou hast gotten thee riches and has gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches; therefore, saith the Lord God: Because thou hast set thy heart as the heart of God, behold, therefore, I will bring strangers upon thee, the terrible OF THE NATIONS, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that slayeth thee. . . Son of man, take up a lamentation upon the king of Tyrus, and say unto him: Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God.

And he placed at the east of the Garden of Eden, Cherubim (Ge. 3:24). Every precious stone was thy covering: the sardius, the topaz and the diamond; the beryl, the onyx and the jasper; the sapphire, the emerald and the carbuncle; and gold. The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

> ["*Workmanship*" etc., explained by some critics to mean the setting of the precious stones, rather than musical instruments, which are not mentioned in connection with the Tabernacle. But the worship of the Tabernacle established by David, and of Solomon's temple, was attended with the music of trumpets, psalteries, cymbals, etc., making with the singers a total of 288 performers. (1 Ch. xxv:7.)]

Thou art the Anointed Cherub that covereth; and I have set thee so.

> The cherubim of glory shadowing the mercy seat (He. ix). And he made two cherubim of gold. On the two ends of the mercy seat and the cherubim spread out [their] wings on high and covered with their wings over the mercy seat (Ex. xxxvii).

Thou wast upon the Holy Mountain of God.

> And within the oracle (even the most holy place), he [Solomon] made two cherubim; and he carved all the walls of the house round about with carved figures of cherubim (1 K. vii:16, 23, 29).

Thou hast walked up and down in the midst of the stones of fire.

> The "stones of fire," or brilliants of the highpriest's breastplate; above enumerated as far as they were found in the original Hebrew of Exodus xxxix:10; three others having been since supplied by the LXX. The same twelve correspond also to the twelve precious foundation stones of the New Jerusalem [Rev. xxi.]

Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise [in sacred things], they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the Mountain of God, and I will destroy thee, O Covering Cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. [Thy wisdom and thy knowledge they have perverted thee (Babylon) Is. xlvii.]

Every man is brutish by his knowledge (Je. li.). And according as they did not make proof to have God in full knowledge [figure of assaying silver], God gave them over to a reprobate [as dross] understanding (Ro. i:28). But thou Jerusalem did'st trust in thy own beauty, and playedst the harlot because of thy renown (Eze. xvi:15): (more distinctly, as the latter day Church.)

I will cast thee to the ground: I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffic [in divine things.]

Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts . . I will discover thy skirts upon thy face, and I will show the nations thy nakedness . . and will set thee as a gazing-stock (Na. iii., 4). Wherefore, O harlot, hear the word of Jahveh: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers and with all the idols of thy abominations . . I will gather all thy lovers . . and will discover thy nakedness unto them that they may see all thy nakedness. . . They shall also strip thee out of thy clothes, and take away thy fair jewels, . . and leave thee naked and bare (Eze. xvi, xxiii). The ten horns [kings], which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire (Rev. xvii.)

Therefore will I bring forth a fire from the midst of thee: it shall devour thee: and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All that know thee among the peoples shall be astonished at thee: thou shalt be a terror; and never shalt thou be any more.

O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas: thy builders have perfected thy beauty: they have made all thy boards of fir trees of Senir: they have taken cedars of Lebanon to make masts for thee: of the oaks of Bashan have they made thy oars: the company of the Ashurites have made

thy benches of ivory out of the isles of Chittim: fine linen with broidered work was that which thou spreadedst forth to be thy sail: blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee were thy pilots. All the ships of the sea with their mariners were in thee to occupy in thy merchandise. Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead they traded in thy fairs. . They traded the persons of men and vessels of brass in thy market. . They traded in thy fairs with horses and horsemen and mules. . They brought thee a present, horns of ivory and ebony. . They occupied in thy fairs with emeralds, purple, and broidered work and fine linen, coral and agate. . They traded in thy market wheat of Minnith and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon, and white wool . . Bright iron, cassia and calamus were in thy market. Dedan was thy merchant in precious cloths for chariots. . They occupied with thee in lambs and rams and goats. . They occupied in thy fairs with chief of all spices, and with all precious stones, and gold. . These were thy merchants in all sorts, in blue clothes and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas.

> And the merchants of the earth weep and mourn over her, for no man buyeth their cargo any more; cargo of gold and silver, and precious stone and pearls, and fine linen and purple and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men (Rev. xviii).

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas: thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, and thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and all thy company that is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

> And one mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus shall the great City Babylon be vehemently hurled, and shall be found no more at all (Rev. xviii). And whosoever shall cause one of these little ones who believe in me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea (Mk. ix:42). And Jeremiah said

unto Seraiah, When thou comest unto Babylon, and shalt see, and shalt read [to them] all these words; then shalt thou say, O Jahveh, thou has spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading [to them] this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary (Je. li:61). And the people shall labor in vain, and the folk in the fire, and they shall be weary (58th verse).

The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners and the pilots of the sea, shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard against thee and shall cry bitterly, and shall cast dust upon their heads; they shall wallow themselves in the ashes, and they shall make themselves utterly bald for thee and gird them with sackcloth, and shall weep for thee with bitterness of heart and with bitter wailing; and in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the seas!

And every shipmaster, and every one that saileth anywhither, and mariners, and as many as work the sea, stood afar off, and cried out as they looked upon the smoke of her burning, What city is like the great city! And they cast dust on their heads, and cried, weeping and mourning, saying, Wo, wo, the great city, wherein were made rich all that had their ships in the sea, by reason of her costliness! for in one hour is she made desolate! (Rev. xviii).

When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depth of the waters, thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in countenance. The merchants among the peoples shall hiss at thee: thou shalt be a terror, and never shalt be any more.

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Wo, wo, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate! (Rev. xviii). This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and

there is none besides me: how is she become a desolation! (Zep. ii.)

Thus saith the Lord God to Tyrus: Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones and lay away their robes and put off their broidered garments; they shall clothe themselves with trembling, they shall sit upon the ground and tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited by seafaring men, the renowned city that was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it. (Eze. xxvi.)

> And the kings of the earth which have committed fornication with her and lived deliciously with her shall weep and wail over her . . standing afar off for the fear of her torment, saying, Wo, wo, the great city Babylon, the mighty city! for in one hour is thy judgment come (Rev. xviii).

Now shall the isles tremble in the day of thy fall: yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with peoples of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; *and I shall set glory in the land of the living;* I will make thee a terror, and thou shalt be no more: though thou be sought for, yet thou shalt never be found again, saith the Lord God. (Eze. xxvi).

A SETTLER.

I had a conversation not long ago, with an eminent Hebraist—a most accomplished scholar. He spoke of the time when he had to face, for himself, the questions raised by the Higher Criticism, and to determine his own attitude towards them. Reaching for his Bible, and turning rapidly to John v:46, 47, he placed his finger on the words, and said, "It was that that settled me." "For had ye believed Moses ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"—*Rev. D. M. McIntyre.*

There is a blinding of the eyes by the god of this world, possible in Christian communities, which is more dreadful to think of than the midnight darkness of the heathen world.—*Mrs. Merrill E. Gates.*

"Salvation."

Evangelizaton of The Jews

SCOTTISH PURITANS AND THE BONAR MEMORIAL MISSION TO JEWS IN GLASGOW.

Some friend has favored us with several numbers of that admirable monthly elder brother to "SALVATION," *The Reaper,* of Glasgow; from which we have obtained a number of good things worth repeating at opportunity. *The Reaper's* notices of the Bonar Memorial Mission to the Jews are impressive, not by very encouraging conditions in the work, but by the steady purpose with which the good Scotch people support it, with no such large encouragement from the Jews as the Christians of New York witness with such general apathy, even where there is no hostility, that if preaching (so far as the great majority of hearers is concerned) depended on New York Christians, no such preaching would be maintained in New York. A dozen and from that to half-a-dozen Jews in a congregation, is the New York standard, except 200 to 300 of them in Grand Street meetings. Why is this?

BAPTISM OF JEWS.

A note in *The Life of Faith* informs us that on the first of last November, at St. Paul's Church, London, the Rev. Prebendary Webb-Peploe admitted into the visible Church of Christ by baptism, six Jews, converts of the Barbican Mission, of which he is president. The converts had been inmates of the 'Converts' Home' at Walthamstow. The service was read in German, and the converts recited the Apostle's Creed in the same language. A number of other Hebrew-Christians also participated in the communion.

MISSIONARY WALKS AMONG JEWS IN NEW YORK.

A JEWISH YOUNG LADY.

While visiting, I found a Jewish young lady who was very glad to have one who believes in Christ tell her of the Christian faith. She told me that when she was in the old country she always wanted to know what the Christians believed, but she had no one to ask, and therefore she was not able to find out anything, and always thought she would go into some church or mission, but did not know where to go. She was very glad that we met, and that she had the opportunity to ask of me about it. After telling

her the story of Christ, she desired to have a Hebrew New Testament, which I gave her. After reading and searching it, with earnest prayer, she found Jesus as her Savior.—B. M. G.

A MEDICAL MISSIONARY (UNDER M. E. AUSPICES.)

I am able to give you a good report of Dr. Zeckhausen's work. I found him very active and full of zeal in the Lord's work, and not only he, but also his wife is working just as well as himself. In his meetings he has good attendance and good results. I send you here a printed report which the Doctor gave me. B. M. G

FROM DR. ZECKHAUSEN.

It pleased the Lord to throw me, ten years ago, just a month after my baptism, unto His harvest, in which, alas, are so few workers. Naturally, as a redeemed Jew, my heart was with the Jews, and although for a time my thoughts and prayers were for Morocco, Africa, the Lord's desire was I should stay right here, in New York, the most largely and densely populated city in the world with the descendants of Abraham.

The first seven years after my conversion, I was assisting in the "Hope of Israel" Mission to the Jews in Madison and Rivington streets; and as a Hebrew-Christian medical missionary—the only one among the hundreds of thousands of Jews in New York City, my work was most active, and praise be to God, much blessed.

But since 1898, the New York City Church Extension and Missionary Society of the Methodist Episcopal Church entrusted to me the entire work among the Jews in 91 Rivington street (Allen street Memorial M. E. Church), and the medical work (Dispensary at 11th street M. E. Chapel.)

On Saturday, Sabbath of the Jews, the Gospel is preached at 2.30 P. M., at 91 Rivington street. On Tuesday evening at 8 P. M., an inquirers' meeting is held. On the Lord's Day a class of Jewish boys is taught at the regular Sunday-School session, in the same time Mrs. Zeckhausen has a class for Jewish girls. Every day, with the exception of Saturday, and Sunday, is given to visiting the poor, the inquirers and believers, in their homes.

Thursday morning visiting the Jewish prisoners in the city prison.

On Monday at 8 P. M., Mrs. Zeckhausen holds a Bible class of Jewish working girls and Hebrew-Christian young ladies in our home; on the same day from 3 to 5 P. M., Mrs. Zeckhausen assists in a very largely attended Sewing-school in our Church.

FOR A HOUSE OF GOD AMONG THE JEWS OF NEW YORK.

Received March 8, 1902, another dollar in charge of the Editor of "SALVATION," from "Interested."

JEWISH INTEREST IN CHRISTIANITY.

Jews are secretive by nature and habit, besides having material reasons for disguising any favor they may feel for the Gospel. In spite of all this, their increasing attention to the claims of Jesus of Nazareth, and the rapidly melting enmity, betrayed by many here and in all parts of the world, are among the most significant signs of the times. Such little incidents as the following in the itinerary of David Muir, in Morocco, (*The Reaper*), are common suggestives of the above remarks:

July 14. Went on to the Millah and spoke to many; but they were mostly taken up with trivial questions. One of them, however, took a New Testament and read it to the others, commenting on what he read and asking questions. One who was specially active in teasing me yesterday, resumed his tactics once more, but all the same he insisted on taking me to his house and made me tea, and offered me a lodging any time I cared. It was easy to see that his bark was worse than his bite, for I could hear him commending to others my patience and perseverance in the midst of insult and obloquy. Later I met a Jew and a number of Jewesses by the river side, and the Jew had evidently been interested in what I said yesterday, so that the noisy remarks of a crowd are no criterion of their quiet moments.

15th. Went to Tidili, and spent the heat of the day at the river Tesaut. On the way met two Jews and spoke a little to them. They eagerly asked if it were true that the Christians were coming to take the country, and one of them said they had been listening with trembling expectancy to the rumors afloat. In the synagogue I catechised the boys a bit, and spoke to them of Jesus. Outside a number listened patiently, but one was strongly controversial. An old man supported me a good deal, and spoke up for spiritual religion as opposed to their trivialities.

16th. Went to the synagogue of Tidili in the morning, but did not find the Jews at all open to listen. Had a stiff time with them, but felt it a privilege to witness for Jesus in the midst of such opposition. They made much of being called the sons of God, but they fail to show themselves such in their actions.

17th. Had a talk with some young Jews outside. They were not very particular about religion, and wondered if we received converts; but the conditions, I fear, were too hard for them. In the market-place I spoke to a number of men. They opposed a good deal, and one, who last year did the same, demanded that I should produce Jesus to work miracles before him ere he would believe. I reminded him that he would have to apply the same test to Moses.

A PERSONAL LETTER BY HERMANN WARSZAWIAK.

New York, March, 1902.

Beloved in the Faith: "Grace, mercy and peace from God our Father and from the Lord Jesus Christ." "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ, that in everything you are enriched by Him in all things—in all utterance and in all knowledge"—waiting, watching, working, praying, trusting, believing and receiving. May He be with you alway, Amen.

It is the Lord's pleasure to continue His blessing on the work among the 300,000 Jews of this great city. A number of other Jewish missions here have "come and gone," but by the grace of God our meetings have been kept year in and year out (now going on the thirteenth year), with four to five regular meetings every week, and with such large attendance that often we are obliged to turn away many Jews from our door because of want of room, and the results of the work are marvellous in our eyes.

Did you ever stop to think why it is that this particular Jewish mission is maligned, slandered and persecuted (even by so-called Christians) more than any other Jewish mission in the wide, wide world? I can almost hear some of the readers say in reply, "Because you, Mr. Warszawiak, misused the building fund of Christ's Synagogue, and because you had charges preferred against you," etc. But, dear friend, it is false that I have misused the Christ's Synagogue fund, and I have been vindicated of the charges in every court where the evidence was laid bare. Understand me, I am not claiming to be an angel or a particularly "white-robed saint." I have my faults, and my sins are before me. But I am no worse than other workers in the field of Jewish missions (I think), and yet no other Jewish missionary anywhere, suffers such constant persecutions and slanders as it is my lot to bear.

It is now plain that all this disturbance and mistrust is created by Satan, in order, if possible, to make an end of a good work which the Lord has owned and blessed ever since it was started thirteen years ago.

Christ says, "By their fruits ye shall know them." Now, I claim without fear of contradiction, that not only are more Jews gathering to the mission at 424 Grand Street in one single month than in any other Jewish mission in the whole United States in a year, but that we have by the grace of God brought more Jews to the knowledge of Christ, and baptized more Hebrews into the Christian faith than all the rest of the Jewish missions in the country put together. And not only this, but a number of these converts have started Jewish missions for themselves, and some have been ordained as regular ministers of the Gospel. Far be it from me to speak of these results in my own praise, but rather,

as I said before, to make you stop for one minute and ask yourselves the question why this mission is so much persecuted.

Of course the greatest difficulty and the hardest problem is where to get the means to meet the necessary current expenses of the work (with such influential opposition against us); but, thanks be to God, He always comes to our aid somehow, even if it is just at the last minute; which is an additional proof that this is in the line of His own work for which He has a great future and a great and definite purpose—the salvation of Israel.

ENCOURAGING LETTERS.

Only this morning we received two encouraging letters that did us much good, indeed. One was from Mrs. John Hall, the widow of our beloved friend and pastor, the late Rev. Dr. Hall, containing many expressions of sympathy and interest in the work, as well as the sum of $100; and the other was from a Hebrew, who writes as follows:

March 6, 1902.

"Hermann Warszawiak,

"Dear Sir:—I am a Jewish young man, twenty-eight years old, living with my brother in this city. It is nearly a year since when I began to visit your mission and to think about the Christian religion as the true religion. I have also read the New Testament, and closely followed your preaching, and now I believe that Jesus whom our forefathers had rejected, is the true Christ and Savior, and I believe with all my heart that through Him we can be saved. Therefore, as I have no other Christian acquaintance, I would like to know your advice what I should do.

"I hope that Israel will study the Bible and listen to the Gospel, and I believe that Israel's trouble would soon end.

Your true friend, Daniel G.

"Please answer soon."

Letters like this are, of course, not a rarity with us, since we are constantly in receipt of such written confessions of Jews, and I only quote the above because it just arrived and reached me while I was writing this very letter. Please pray for this young brother.

OUR MEETINGS IN GRAND STREET.

The meetings throughout the winter months have all been, as usual, very good, and even on stormy nights we found the hall filled with Jews, and I believe God has used us to convince many of our brethren of "The truth as it is in Jesus."

We have again engaged our former organist, Mr. Edward Moritz, to play the organ at our largest meeting in the week—Friday evenings—when our brethren delight in singing with us Gospel hymns. I regret, however, that we cannot have this pleasure at all our meetings, because wec annot meet the expenses, and

even had to shut off our electric lights (using now plain gas lights) to save a matter of five or six dollars a month, but we have to be very economical and "cut the coat according to the cloth," although it is very inconvenient and at times even a great hindrance to the work in many ways.

THE GREATEST NEED.

Should any one ask me "What is the most important need of the work?" my reply would be, "The rent for the mission hall at 424 Grand Street." This hall, wherein all our meetings are held, costs us $1,200 rent per annum, and if the work is to continue, the rent, before everything else, must be paid. Some of our friends who have annually contributed nobly towards this need, have now gone to receive their reward with the Lord, and we can only pray Him to awaken others to take their places. For $100 (or £20) you will be the owner of this mission for an entire month, and enable at least several thousand Jews to hear the glorious Gospel of Christ and His love, and who knows how many might come into the Kingdom? Will you not ask the Lord what share He wants you to have in this His work for Israel?

IN CONCLUSION:

I wish to repeat the "seven reasons" why we ought to pray, give, labor and help the work for the salvation of the Jews:

1. Because God loves them.—Jer. xxxi:3; Zeph. iii:17; Rom. xi:28-29.

2. Because God commands it.—Ps. cxxii:6; Is. lxxii:6, 7, 10; Luke xxiv:47; Rom. i:16.

3. Because God will surely bless all who seek Israel's good.—Gen. xii:3; Num. xxiv:9; Ps. cxxii:6.

4. Because God is displeased with all who are indifferent to His people's welfare.—Zech. i:11, 14, 15; 1 Saml. xii:23; Lam. i:12, 16, 17; Amos vi:6; Rom. xi; John iv:4.

5. Because you owe them infinitely more than ever you can pay.—Rom. ix:4, 5.

6. Because they are perishing "for lack of knowledge" which *you* might impart, if you would.—Is. v:13; Hosea iv:6; John viii:24; Rom. x:14-15.

7. Because you will thereby prepare the way for the Lord's return for His Church, the national conversion of Israel, and the flooding of the earth with the knowledge of the Lord as the waters cover the sea.—Ps. xlvii; Isa. ii:2, 3, 4; xi:9 xxv:6-8; xxvii:6; Zech. viii:13, 23; Rom. xi:12, 15.

Surely these seven reasons are sufficient to arouse every Christian to greater interest in work for the evangelization of Israel. Will you not earnestly consider the claims of God's chosen people?

Faithfully yours in His blessed service,

HERMANN WARSZAWIAK,

16 East 8th street, New York.

A NOTABLE CONVERSION.

Readers of "Salvation" for February, 1900, may remember the mobbing of the Brooklyn Missonary to the Jews (Mr. P. Spievacque), who was struck in the forehead with a heavy beer bottle hurled by a Jewish boy, was felled to the ground, and taken up unconscious. It seems that the malignant Jew who put the beer bottle into the boy's hand stands confessed as B. Eisenberg; now a Christian, who was baptized, October 20, 1901, in the Harrison-avenue German Evangelical Church, Brooklyn. Like his great prototype in enmity and after devotion to Jesus, he is reported now to suffer like things from the Jews as he once committed in their behalf, being an active helper in the cause "which once he destroyed" to the extent of a man's puny power.

THE CHICAGO HEBREW MISSION

Is the principal instrumentality for preaching the Gospel to the 100,000 Jews of Chicago. It owns a Mission House, 22 Solon place, free except $125, and a Reading Room house, 407 South Halstead street (less mortgage of $3,500), which pays the interest, from rentals. Mrs. T. C. Rounds, Superintendent and Treasurer.—*The Jewish Era* is the quarterly organ of the Mission.

THE JEWISH COLONY AT ROSENHAYN, N. J.

The following is taken from a report on the Jewish Colonies of South Jersey, published in December, 1900, by the Bureau of Statistics of New Jersey:

In 1882, the land now occupied by the prosperous Jewish colony of Rosenhayn was a wilderness of pine and brushlands. The Hebrew Emigrant Aid Society, of New York City, which established the colony of refugees at Alliance, located six Jewish families at this point, which has now grown to a village of some note, with a population of eight hundred. It is located on the New Jersey Central Railroad, midway between the cities of Bridgeton and Vineland. The town site has a broad well-shaped avenue over one mile in length, with excellent sidewalks. It has railroads, express, telegraph and telephone offices. There are about two hundred and thirty families resident in the village and on surrounding farms. The population is composed almost exclusively of Russian and Polish Jews, who, freed from the oppression and tyranny to which they had been so long subjected, are rapidly advancing in intelligence and acquiring a high degree of civilization. The farming portion of the community appears to be fairly prosperous; the farms are in excellent order, and exhibit evidence of skillful man-

ipulation in clearing the soil of stump roots and noxious weeds. The shipment of berries, sweet and white potatoes, and other vegetables, to the New York and Philadelphia markets, is very large, and the railroad station presents an animated scene as the farmers bring in their produce on shipping days.

The farmers of Rosenhayn are hard workers, and do not count the hours of labor. From the earliest dawn until sundown they are hard at it, and their untiring industry is winning its reward in ownership of the fine farms and the feeling of independence that emancipation from oppression and poverty brings.

About fifty per cent. of the farmers have their farms clear of incumbrance. It was a hard struggle and uphill work for years, but their perseverance and economy have at last brought them to a fair degree of success.

The farmers of Rosenhayn have good stock and keep it in excellent condition. A Jew may be trusted to take the best possible care of his horses and cows. He regards them as very potent factors in winning his way upward, and they are treated as well as the family.

The annual value of crops raised is between $10,000 and $12,000. There is no question but that the Jews can make a success of farming. The colonies located in South Jersey have demonstrated that fact beyond controversy.

It must be remembered that these people came here in the condition of paupers, with but little experience in farming, and that little acquired under entirely different circumstances of climate, soil and farming methods, but they have proved to be apt pupils, through energy and perseverance.

Similar reports are given also about the other colonies in South Jersey, Carmel, Alliance, Woodbine, Garton Road and Mizpah, by the Bureau of Statistics of New Jersey.—*The Voice of Israel.*

"REVEALED UNTO BABES."

A Japanese child who had learned in Sunday-school a hymn with the refrain, "God is love," was taken sick, and constantly called for the hymn. The mother was anxious to please her boy, but knew nothing about the hymn, nor of God. She kept saying, "'God is love, God is love'; what does it mean?" Finally, a Bible woman was called, who sang to the child. After God called the little one to live with Him, both parents were led to a knowledge of our loving Heavenly Father, and are now living for Him.—*Mrs. J. E. Knipp,*

MR. P. SPIEVACQUE informs us that he preaches to the Jews in the Camp Memorial Congregational Church, 141 Chrystie Street, New York, on Saturdays at 2 P. M. and on Thursday evenings at 8 o'clock, the place being granted rent free.

"Salvation."

WHAT DO WE MEAN BY "SALVATION?"

It is a very little office for such a word as this, to serve as the label of a periodical, in the peculiar fashion of the day. You perceive, indeed, from this use of it, that a periodical is devoted to Salvation. But there are several popular aspects of Salvation, greater and less, and more or less truthful. Which do we mean? The commonplace acceptation, involuntarily attached to the title, is that you have here a religious periodical of some sort, probably much like any other. We wish to be more explicitly understood than by examples and inference. "SALVATION" here means three specific and distinctive aspects of the great question and the great Divine fact represented by the term.

I. As related to the Soul, we have already tried to define Salvation (December, 1901, page 353), to this effect:

Salvation is a vital re-union with the Father of spirits, by a new and Divine generation in Christ, the Son of God and Man.

II. As related to the world, or mankind as a whole on earth, we would represent under this title the process, the evolution, or the "coming," of the Kingdom of God; studied under the lights of sacred history and prophecy, in order that we may the better direct our expectations, our endeavors, and our prayers, and the better meet those discouraging aspects of the conflict that compete for our attention with the signs of Gospel triumph.

What have been the salient points or epochs of sacred history, hitherto, whereby we may, perhaps, discover the method pursued by the Captain of Salvation in the past, and may forecast it for the future?

There is a general agreement among Christians that the redemption of the world is essentially the work of the Christ by the Holy Spirit and Eternal Providence, and by him entirely directed. But the spiritual effort required of human instruments seems to stand between us and God's sovereignty in grace as well as in providence, in a manner obscuring our view of the sole determination of all events, spiritual or temporal, by the will and wisdom of the only Lord. Many expressly devolve upon the human will the determination of the steps and events of both spiritual and temporal progress; recognizing only assistance from above. But those also who hold to the universal sovereignty of God do, as often as

not, attribute the ultimate as well as the immediate movement of grace, at least in particular instances, to the will of man; or the want of such movement solely to the default of man. There is much confusion from want of discrimination between the direct revival movement, which is usually, perhaps, in the devout human will (or so far as we can see) and the original source of that very movement, which can be only the will of God. Good people are very much afraid to refer the gifts of the reviving Spirit implicitly to the good pleasure of God, lest they should fall into passive dependence on a grace with which their own devotion would have nothing to do. Really and truly, the priority of God's disposing, co-incident with and conditioned as it is on the voluntary disposing of the creature will, in faith and prayer and endeavor, creates a paradox which we cannot hope to clear. It is one of those double things that we must, as it were, swallow whole, unless we are to reject one or the other of two indispensable truths. [It is not alone, however. A like paradox confronts us in visible Nature itself].

One says to me, the reason that the great annual struggle in the Church for a general revival has been fruitless from year to year, is that the great body of its members have been indifferent, and negligent of the means of grace appointed. True: but, again, what was the reason of that? I am told again, that it was because the Church did not will to arouse itself to prayer, and shake off its unchristian lethargy. And, then, *why* not? O, it is our own fault, our own wickedness. But why are we left to be and remain so wicked? Is this Divine wisdom, or not? Wise investigators have no difficulty in finding a number of potential circumstances, or second causes, to account for this: such as national prosperity, poor preaching, "higher criticism," decline in Christian duty, etc., all undoubtedly potential factors; but some of them, certainly, beyond our control. On the one hand, we see providential causes of our default, and on the other hand, conscience assures us that such causes were not compulsory, and the responsibility for the bad result is wholly on the Church. We are led to say that if we had done our part, God would not have withheld his power and grace. Which nobody can deny; and yet the question obtrudes itself, Why does He not move the Church by His spirit to that devotion which we know comes only from

Himself and at His will?

While in dealing with our own souls personally, it is impossible to find excuse for any halting in spiritual progress, it may be necessary to modify the dogma that all grace can be immediately attained at will by prayer; it may be permitted us also to understand that the general movement of redemption in and through the Church is governed from on high by spiritual no less than providential grants in all wisdom; and not only this, but even to get an inkling of some principles that underlie the administration of our world's redemption.

Returning now to the starting point, of inquiry into the past epochs of redemptive progress for some consistent method in them all, let us try on them a fundamental principle that governs the whole situation as it has been treated by Divine Wisdom. That is, let us compare the stages of development of the Kingdom of God in the light of a presumed Divine purpose to bring about man's own voluntary return to God, by the Way, the Truth and the Life, which He has sent into the world, through the mediation of willing men themselves (the Man Christ Jesus their Head), through no other constraint than the bitter experience of man's own sin in its uttermost development, and through no other inspiration than the inscrutable wisdom or strategic plan of the all-and-only-wise Savior, might allot, from time to time.

Begin from the primal apostasy: why was it? Answer: that sin might become [prove] exceeding sinful or evil. Then the primal revelation of religion, or access to God by atonement: why was the branch of Cain left to reject it and divide the human family against God? The answer is the same. Next, the second apostasy, that of the godly Sethite branch itself to the embraces of the Cainite women, in spite of the protest and translation of Enoch and the long preaching of Noah by word and act. The answer is found in the culmination of sin's exceeding evil in that universal destruction of which the Deluge was at once the first mature fruit and the prophetic type of the last like result (2 Peter iii:5-7).

So far, we find the timely gift of faith imparted at the will of God to chosen mediators and a chosen remnant among men, but no constant or general constraining grace to man at large. So, too, we find it in all the subsequent history. One man, alone or with

a few, has appeared from time to time, at the will of God only, as a witnessing and persuading mediator with the rest who had been left behind in their liberty to work out the wages of sin and the manifestation of its exceeding evil, in the Church as well as in the world.

At length, to preserve the earth, and to establish a centre of Divine truth and salvation, a city of refuge for all who would escape, Abraham was called out by the sovereign gift of faith, and isolated with his posterity as the Church of God. The early degeneracy of that posterity God did not see fit to prevent by the interference of his Spirit, but granted periodical reformations by a succession of fresh agents such as the great prophet and ruler Joseph, the oppression in Egypt, and the revelation of Himself, in law and covenant, to Moses, to the seed of Abraham, and to the world of all time. We observe that neither before nor after this has there been any potential interference with sin (apart from providential restraint) except through special grace to individuals chosen to manifest the persuasive mercy of God, in many ways, to a constantly blacksliding majority, from whom as constantly a salvable remnant was sifted out. Pursuing the research we shall find that Church history is the same today as ever.

All along the line of judges, kings, and prophets, we note the same unfailing succession of apostasies met with reformations by individual representatives of the same persistent Savior, down to the great head of the captivity and restoration, Daniel, seconded by inspired lieutenants and successors in the active work of replanting the restored remnant: the first instance in which we see clearly that plurality of inspired reformers, as a kind of general staff under the direction of the Commander-in-chief, which has been revealed in the later manifestations of grace among men, and most notably in the Twelve Apostles conjoined with the Christ himself. One has since been usually chief, but not alone, nor always plainly distinguishable from others. But we cannot recall any reformation and advance of the Christian, more than of the Hebrew, Church, that has not been sent from God in some one man or group of men, imbued with a higher conception of the way of God than their sincerest contemporaries had any idea of. A few, indeed, a remnant, a "seed," may have always kept the faith in its fullness and purity, if known only to God; like

the martyr church of the Dark Ages in the mountains, and the unsuccessful reformers before Luther was commissioned to break a way for salvation by faith and the Word of God.

The Protestant Reformation, like all that preceded and have followed it, was a step forward out of the deadly retrogression, but only a step. Long the Church halted at that. A series of obscure martyrs rose to a more spiritual and evangelical gospel, until Wesley and the Methodists, Whitefield and Edwards, awoke the Church to the advance at which she is now halting: a missionary idea, feebly actualized by the main body; Sunday-schools, Bible societies, tract societies, "Y. M. C. A.s," morals, charities; in fine, revivals, of such religion as we are 'able to bear;' all partly popular, but sustained by a comparative few, a 'remnant' as ever. And of this remnant a few indeed embrace the full measure of Christ's consecration, and represent it, in increasing number, by the uncalculating sacrifice of earthly all for the evangelization of mankind. This movement, or movements, of the latest years, are the Lord's doing, and they are marvellous in our eyes: forerunners, not fulfilment, of a new, a full, a final, advance, we hope, on the part of our Captain of Salvation and them that are with Him, the "called, and chosen, and faithful." Who will be the one exalted leader, the promised Elijah—or whether CHRIST will the more visibly take the field with a chosen staff—it would be useless now to guess.

Well did our Lord declare, however,—and the word is by no means wholly fulfilled today—"I have yet many things to say unto you, but ye cannot bear them now." John XVI:12. One after another, He has found it practicable to say some of them, and the last of them are not yet quite said, save in the ear in closets; for the Church cannot bear them now. In explanation of the halting, the weary delay, even the retrograde movement, in the Church of today, we have to remember that our Leader is the Shepherd of a feeble flock, the feeblest of whom it is His care to keep, and therefore it is not His plan to hurry the lagging ones out of breath, but rather like one of old, to "lead on softly, as the cattle and the children are able to follow." So, we can understand, and like Himself bear with, the stolid inertia of the mass, the stock-still blindness of the organization itself, and the lonesome state of the vanguard, far ahead with Christ, calling in vain to the

rest to come on or at least to back up the forlorn hope with supplies. If this were otherwise ordered, how many far in the rear might be left, whom the Lord is unwilling to lose! We may not imitate the impatience of certain juniors with the "dilatory" progress of a certain other commander, who refused to outspeed the slowest and least of his vessels on a hostile coast, but who got there, all the same, and with all of them.

No army can be all advance guard, but Christ has always an advance guard known to Himself; though even to them, their advance orders or objective points are known only as they advance. That missionary corps of daring scouts abroad—three or four at first—have inspired new followers, from time to time, until now the Volunteers are numbered by thousands who wait at the front for supports from the rear, which seems to be settled down for a permanent encampment in this world, with little or nothing to spare from its comforts, pomps and vanities. The fact is, that the main body has but just come up to this halting place, "playing at missions," as some one has said, and rests complacent at the stage of Church life to which the previous progress had led up; unsuspecting that this is not their goal, even in its present ideal, unconscious that they are even slipping back from this point; and the best that the official organization aspires to is to hold this position, and to fortify it by doing more faithfully the measure of duties which it is understood to impose.

It is our fear, if not quite our belief, that little will come of efforts, however strenuous, to make the best of the present position, or doctrine of Christian life. It is time for nothing less than a new and radical Reformation. This comfortable encampment in old-fashioned religiosity must be broken up and forsaken for a fresh advance on all that has been generally approved heretofore. All the past stages of the Church's sidelong journeying towards the promised millennial land foreshadow higher stages yet before her, "forgetting the things that are behind, and reaching forth unto those things that are before"—and that are of quite another sort. The very idea of a Christian must be reformed from that which is now allowed to that which is rejected tacitly if not expressly, to wit: a wholly consecrated man in the ministry of the gospel by spiritual or temporal service alike: a man not of the world as Christ is not of the world, but

"as He is, in the world." (1 John iv:17); forsaking all other objects, lawful or unlawful, to follow Him whether in like missionary itineracy, or in devotion no less entire and exclusive, to service at the base of supplies. The home Christian, on service in the temporalities of the kingdom, must be called upon and encouraged to exercise the same faith in God's promise for his own and his children's necessities, as does the missionary, foreign or domestic, who devotes himself for life to the service on a bare subsistence from day to day. While his consecrated secular calling is to be pursued with ever nobler energy, if possible, there are many good objects in the world for which the consecrated man has no time to spare, but must leave them to those who have nothing better to do, or postpone them to become the later fruit of the Divine Kingdom. "This one thing I do." Personal and family culture must be sought mainly in self-sacrifice for Christ and communion with Him—the richest, every way, of all its forms—and not in the exacting and expensive methods of the world. All but Christ must be but incidental, passing and aside as we go, and our fullness for all things shall be from Him.

"Thy people shall be willing, in the day of thy power." This new ideal—new to the present Church, but old as the primitive Gospel of Jesus, is to come, and to be accepted by the Church, in place of the present traditional ideal, so surely as that it was enjoined on the Church by her Master, from the first. In every prayer for revival, this should be our meaning and expectation; that God would send *this,* by whom He wills to send; by some great new voice, or by multiplying and strengthening the voices that now are calling; until the new march already set by a few be taken up by the many, and the sacramental host begin to move forward on a plane unknown before since Christ himself walked there.

The result of this new gift of sovereign grace will be what we mean by "Salvation" in its millennial expectation; the "rest that remaineth for the people of God," in this world. But there is beyond all this, "in the fullness of times," a transcendent meaning in Salvation, mysteriously hinted by Jesus, Paul, John, and Peter, and reserved for the modern, perhaps the millennial Church, to inquire into. Its exegesis may, later, if the Lord will, complete the threefold sense intended in our own adoption of the term.

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

PERIOD OF THEOCRACY, OR "JUDGES."

THE PASSAGE OF JORDAN AND POSSESSION OF CANAAN.

The Book of Deuteronomy may be summarized as the farewell words of Moses, in rehearsal of God's doings with His people from the Red Sea to the banks of Jordan: His laws, His mighty deliverances and judgments, His renewed promises and warnings, and such particular injunctions as belonged to the new conditions of the history the nation was about to enter on, including the succession of Joshua to the command, on the death of Moses. The Book of Joshua covers the conquest in the main of the Promised Land, and the clearing of it from every vestige of a depraved population, (so far as the authority of Joshua extended) in order to plant a theocracy, or Church State, on the rudiments and rules of revealed religion as given to Moses. There remained, however, "much land to be possessed," although apportioned to the several tribes, each of which had more or less of the responsibility of subduing and occupying its own territory, with the aid of those who had been more fully established. The most notable portion of the remaining territory historically, was the land of the Philistines in the southwest, from which arose some of the most thrilling vicissitudes in the subsequent history down to the time of David, who completed the conquest; typical, we call it all, of that final and spiritual conquest of the spiritual "Canaan," figured in the vision of Rev. xix:11-16.

The passage of the Jordan and the possession of Canaan have enriched Christian literature with prophetic symbolism beyond any other events in history. The more usual, or perhaps universal, interpretation of this symbolism has appropriated it to the passage of death and entrance into heaven by the souls of God's spiritual people. But we observe that the Rev. F. B. Meyer declares that to be all wrong, and that these prophetic parallels apply to the entrance of the Christian into the rest of faith and

perfect love. On the authority of the 3rd and 4th of Hebrews, we are justified in taking the land of Canaan as the type of a "rest that remaineth for the people of God," individually as well as collectively (iv:9); and this is assumed by most Christians to mean the rest beyond the "Jordan" of death. Mr. Meyer probably rests his interpretation on the next verse, in which the Christian's "rest" is compared to God's rest or Sabbath, as a "ceasing from his own works, as God did from his." The little word "own" appears to be the support of the idea; as distinguishing our own will works from which we should cease, and rest in the almighty works of the Holy Spirit by us. The word "own" may, however, be taken only as distinctive of our own labors from those of God in creation (same verse) and has been generally so understood.

Is there any need to quarrel with either of these beautiful and instructive parallelisms, in behalf of the other, or in behalf of a broader conception than either, to which these may stand subordinate? The disposition to spiritualize and individualize the Kingdom of God has indeed dominated Bible-reading almost wholly in the Christian world; partly on the authority of the saying of our Lord that "the kingdom of God is within you." So it is, and so is everything else, good or bad, in the world of mankind. It does not follow, however, that there is nothing outside; but on the contrary it does follow that whatever exists outside as fact depends on a principle within; and, conversely, that whatever is within as a principle will take outward form—the kingdom of God, for instance—as a tangible fact. While this is not disputed, it seems practically difficult for many to realize that the kingdom of God, so often mentioned, always means the restoration of God's authority in this world, in which Christ "must reign until He hath put all enemies under his feet."

The grand historic type of that conquest of the world, to which Christ is leading his people, can be no other than its striking parallel in the Old Testament Church and her swift conquest of the Promised Land. In prophecy we always find type anticipating type, and partial or typical fulfilments advancing towards one ultimate consummation, or susceptible of secondary and subordinate application meanwhile. Comprehensively taking the epoch of Joshua (from whom "Jesus" (salvation of God) was named before his birth) as a pro-

phetic foreshadow of the Christian dispensation, we find in it many striking resemblances to the latter as revealed in history and in latter-day prophecy. For instance, the ever-recurring succession of backslidings and apostasies, and as often repeated reformations and blessings under God-sent "judges"; until David, the great historic type of Christ as conqueror, completed the subjugation of the aboriginal heathen remaining in the land, and in Solomon, the millennial type of Christ, created a vision of the concourse of all nations in tribute to the greater Son of David, as described in the Apocalypse. Again, the Philistines left in the land, or the early degeneracy of Solomon's reign, may yield some analogue to that post-millennial revolt of "the nations which are [left] in the four quarters of the earth" (Rev. xx:8). But it is too easy to be wise above that which is written in "the fond humor of allegorizers of Holy Writ."

HISTORICAL OUTLINES IN THE BOOK OF JUDGES.

At the death of Joshua, the duty of clearing the sacred land of its remaining heathen inhabitants appears to have been been impressed on the Hebrew people at large; for they inquired of the Lord, who should take the lead in this work, and the tribe of Judah was appointed, which joined with the tribe of Simeon in extensive conquests in their particular allotments, extending even to the chief cities of the Philistines. Something was done in conquest by the tribe of Ephraim ("house of Joseph"); but for the rest, it seems that they found it easier to accept the submission of their heathen neighbors as tributaries, rule over them, and serve themselves of them; thinking that in that way a live heathen would be worth more than a dead one. But the result that the Lord had intended to prevent by his orders of extermination, soon and surely followed; for intermarriage, which God had forbidden, began to prevail, with its natural consequence in the mongrel families, neglect at first of the ordinances of revealed religion, and, soon after, relapse into the idolatries and vices of the deeply depraved population whom they had mingled with themselves for ease, dominion, tribute, and perhaps servitude. God rebuked their disobedience by his messengers, and also by its natural consequence in their ready weakening, at first under outside adversaries. Mesopotamia, the land of Babylon, was first to take ad-

vantage of their moral and military "nakedness," and brought them under subjection to the exhausting rapacity of an Oriental tyrant, for eight years. Then in their distress they "cried unto the Lord" instead of the idols they had served in vain, and the first-named of the "judges," Othniel, of the memorable family of faithful Caleb, was inspired to assume the government and defence of the people, "and the Lord delivered the king of Mesopotamia into his hand, and the land had rest forty years." After his death the generation "that knew not Jahveh, nor yet the works that He had done for Israel," and that had contaminated their blood and morals and minds by amalgamation with the heathen, made haste to descend from the position to which Othniel had raised them, and "did evil again in the face of Jahveh." Consequently their neighbors on the southeast and south, the kingdom of Moab, with Ammon and Amalek, found opportunity to avenge their former humiliations, overcame their former conquerors, and oppressed them for eighteen years, until they again returned and "cried unto Jahveh" in place of Baal and Ashtaroth. Ehud the second judge, a Benjamite, led their revolt by assassinating the king of Moab and rallying them to a victorious campaign, followed by a peace of eighty years. What directly followed from this peace remains a matter of inference, but it appears that the Philistines, from the other side of the country, next took a hand in punishing the incorrigible disloyalty of Israel, and were ultimately repulsed by the third of the judges, Shamgar, who illustrated the "one-man power" with which God has chosen usually to deliver His people, by slaying six hundred of the enemy, single-handed, with the handiest of his own agricultural implements, an ox-goad.

After this comes the memorable episode of Deborah's prophetic, poetic, and military, career. The usual apostasy had followed the latest deliverance, and it seems as if at every such occasion the heathen who had learned to fear the terrible God of Israel, remembered Him better than His own people, and realized that when Israel turned to idols, her defence was no stronger than their own. So "Jabin, king of Canaa," gathered to his standard a great part of the Canaanite tribes, together with improved military equipment, including nine hundred of those iron chariots, a formidable fashion of cavalry, by which Judah and Simeon, in

their otherwise victorious campaigns (Judges 1:19) had been repulsed in 'the valley,' or lowland. With this great power, he subjugated the faithless people, and "mightily oppressed them, twenty years," by way of full revenge for all that his tribes had suffered under Joshua. "And the children of Israel cried unto Jahveh" again, and Deborah, a prophetess, became the fourth among their inspired rulers, and they "came up to her for judgment."

In the Spirit of prophecy she sent orders to Barak of Naphtali to raise ten thousand men from that tribe and Zebulon, and take up a position on Mount Tabor. There, she promised, Sisera, the captain of Jabin's army with his iron chariots and all his forces, should meet him on the banks of Kishon, and be delivered into his hand. The broken spirit of Israel at this juncture is seen in Barak's refusal to go to the war without the supernatural escort of the prophetess. The issue of the inspired strategy is plainly read in the 4th chapter of Judges, and the fifth records the psalm of Deborah, a thanksgiving anthem with hardly an equal, even in the Hebrew, for poetic fire and sublimity.

Fifth of the Judges, Gideon. The next apostasy, after forty years rest under the majestic sway or influence of Deborah, brought once more upon Israel all the multitudes of the southern and south-eastern nations, Midian, Amalek, etc., that had been crushed under them by Moses; eager and unsparing to recoup themselves with interest to any amount, for all that their forefathers had suffered. "They were as grasshoppers for multitude . . . They entered into the land to destroy it [as locusts do] . . . and left no sustenance for Israel." The intervention of Jahveh, and the manifestation of Himself in judgment and deliverance, grow more marked and miraculous as this period of discipline and sifting wears on. The miraculous calling and exploits of Gideon are as household words in all Christian families. Turn now to Judges 6, 7 and 8, and read them again. The reign of Gideon was forty years of Divine protection through him, followed by the usual apostasy. The usurped and cruel domination of Abimelech, and his catastrophe, come next in order, followed by the 7th and 8th of the Judges proper, Tola, and Jair. Next, the 9th judge, Jephthah, is the center of a peculiar interest and question, which will warrant, if not demand, a digression, next month, from the general skeleton plan of these Outlines, to a critical examination of certain details such as are usually reserved for a closer survey more like history commonly so called.

BIBLE REVISION REVISED.

MATTHEW XXI:1-14.

1—4. No chance for variation.

5. *Meek* is not now understood in the sense of *praüs,* gentle, and the latter word would better all the versions.—*Sitting* upon an ass: *epibeblēkōs, set upon*: and there seems to be no reason an ass: *epibeblēkōs, placed upon*: and there seems to be no reason to specify the action more expressly.

8. "A very great multitude spread" (A.V.) is changed in R.V. and A.R. to "the most part of the multitude." *Pleistos,* followed by a genitive means the most part [of]; but there is no genitive here (*pleistos ochlos*) except what the Revisers have seen fit to supply unnecessarily, and without any improvement of the version.—"And he sat thereon" (on the garments, *epikathisen epanō autōn*) is a correction by the Revisers of (A.V.) "they set him thereon."—"Spread their *own* (*heautōn*) garments," is a touch of verbal realism that would have deserved notice in both versions.—And others cut branches from the trees (R.V., omitting the unnecessarily supplied *down* of the A.V.) and "spread them," instead of *strawed* them.

9. "And the multitudes (*hoi ochloi*) that went before and that followed" (both versions) lacks the graphic effect of the original: two *crowds,* literally; distinctive, and quite different in character; the one with initiative, pushing forward; the other imitative, following after: much as all progressive movements are constituted.

10. All the city was—moved (A.V.) or stirred (R.V.); both weak for *eseisthe,* the word for earthquakes. *All the city was shaken* would be a closer as well as a more impressive rendering.

11. This is the prophet Jesus, from Nazareth of Galilee (R.V. bettering A.V.).

12. The seats of them that sold the doves. The little word *the* was worth preserving by the Revisers, because the doves are thus alluded to as there of course, for the purposes of certain offerings.

13. It hath been written (*gegraptai*) is a tense ignored in the "it is written" of both versions; uncertain why.

14. And blind men and lame men came to him in the temple (lit.). The supply of *the* blind and *the* lame in the versions shades the effect of the statement slightly, yet without cause.

SPOILED BY 'PHILOSOPHY' AND VAIN CONCEIT

AFTER THE RUDIMENTS OF MEN, AND NOT AFTER CHRIST.

It has been stated by many of its supporters that the so-called Higher Criticism has been established in its main positions, and that we must therefore reconcile ourselves to a fact. This is a very common and a very easy method of controversy frequently adopted by a defeated party as a last effort to maintain his position [by imposing *authority* on the susceptible reader, when argument has failed.] The fact is that it has not only not been established, but that its historic theories have completely broken down before the advance in knowledge of times formerly prehistoric, through the deciphering of ancient inscriptions. The scripture history, in its simplicity as a record of facts, has been more and more confirmed, and the representations of the 'Higher Critics' have more and more been shown to be baseless.

We frequently see such expressions as the separation of the earthiness of the vessel from the heavenliness of the treasure in it. Such expressions seem plausible on the surface, but on intelligent consideration they are seen to undermine all scriptural authority. How are we to know what is earthly and what is heavenly, what is mistaken teaching, and what is Divine truth? By our inner consciousness say many. One man may think one part divine, another may think the same part mistaken. The individual judgment, different in different men, is substituted for Scripture as the test by which truth is to be measured.

This so-called Higher Criticism is not really criticism, but a philosophy treated as certain, and then applied to the Scriptures to discover the origin, and method of building up, of the different parts.

What is this philosophy? It is that man was evolved, as all other organisms, from lower stages of being, passing upwards through various forms of animal life, and then through the middle stages of a wild barbarism, gradually attaining, from his faculties, higher ideas of life, including belief in a personal God. In this sweeping method, based on pre-conceived ideas as to a personal God supposed to be an invention of the great prophetic period, and as to the supernatural which is to be treated without inquiry as non-existent, the books are attempted to be accounted for, and their origin traced. The whole system is based, not on criticism, but on the idea of a supposed established naturalism. The books are analysed on this understanding—an understanding which of course affects the New Testament as well as the Old, and sweeps away its truths, which lie at the foundation of Christianity, such as the Incarnation and Resurrection, the most wondrous of all miracles. And those Old Testament critics who have been really the founders of the methods of the so-called Higher

Criticism, with its letters of the alphabet to distinguish the different documents in the Old Testament, do, as a fact, reject the supernatural claims of Christianity—though many in this country who have accepted the results are, without question, sincere believers. But it is most important to notice—and this cannot be controverted—that the detailed plan, represented by letters of the alphabet, and now accepted in its main features by Professor Driver, the most moderate of the 'critics,' was devised by Kuenen and others for the purpose of accounting for the origin of the Pentateuch and other Old Testament books *on mere naturalistic principles,* and that this alone was the understood test by which the approximate dates of the different parts were fixed.—*The Reaper.*

CONVERSION OF YOUNG CHILDREN.

WHAT REV. DR. ALEXANDER SAW AT MUSSELBURGH.

Rev. E. Payson Hammond tells that when pursuing his studies at the Free Church College, Glasgow, he was sent down to Musselburgh by Rev. Dr. W. L. Alexander, to supply the pulpit. There the meetings were attended with so much feeling by the power of the Holy Spirit, that good Dr. Alexander became anxious about it, and attended one of the services, at which he himself preached, but avoided the crowded inquiry meeting afterward, and instead went to an adjoining room to get his overcoat and hat. What he found there in addition to the said outer garments, he afterwards told as follows:

"I had put my great-coat in one of the small vestries. When I went to the door for it I found it bolted. I was going to retire, when the door opened and a very little girl appeared. I asked her if there was anybody in. She said, 'Yes, sir.' Whispering, I said, 'I was going in for my great-coat, but I will not disturb you; but who is here?' She said, 'A wheen o' us lassies.' I said, 'I will not go in then; could you not give my coat?' She said, 'It's here, sir, but I canna get up to 't.' I was going away, when she said, 'You might come in.' So I went in; and there I found (I forget exactly how many) little girls upon their knees, and one of them was engaged in prayer. Whether she had overheard us talking at the door, or supposed some person had come in, I do not know; but her voice faltered, and she concluded very quickly, so that I hardly heard her. But directly she had concluded, another little girl began to pray, and a very simple, very childlike, but very beautiful prayer it was. I stood listening to that child's prayer and the tears started in my eyes as I listened. I could not help it. I felt that I was reproved; that

I had doubted the work of God in that particular, and now He had brought me face to face with the work itself. When she had concluded her little, simple prayer, they all rose up, and very abashed the poor little things looked when they saw I was standing in the midst of them.

HOW IT CAME TO PASS.

"I began to talk to this little girl who had been engaged in prayer, and I said to her, after I had reassured her a little, 'Well, now, I heard you thanking God for pardoning your sins, and for the peace of mind you have; I suppose you feel that you have been converted.' And she said, 'Yes, sir;' with great quietness and great assurance of mind. I said, 'Now how did that come to pass? You did not always think of these things.' 'Oh, no!' she said, 'I never cared about them at all.' 'Well,' I said, 'just tell me how it came to pass that you did come to care about them.' She said, 'I came to the meetings, and attended them for awhile, but did not care much about what was going on. One night I went with some others, into a room. There were a good many women there, and some of them were greetin' about their sins. A lady was present who spoke to them; told them about their sins, and how they were to get pardon; and,' she added, in her simple sort of way, 'the thought just came into my mind that I was a sinner, too.' I said, 'And did you go away with that thought?' 'Yes,' she replied. I said, 'Did that grieve you?' Looking up in my face with a most earnest and striking expression, she said, 'Eh, sir; I was in an awfu' way!' In this state she continued, she said, for a good while. I asked, 'How did you find peace of mind?' 'Oh, sir!' she replied, 'it was something that Mr. Hammond said when he was preaching.' I asked, 'What gave you peace of mind?' Turning to me, again, the same intense and earnest look, she exclaimed, 'Oh, there is nothing that can give peace of mind to a sinner but the blood that was shed on Calvary.' Now, I put it to any experienced minister, if such a statement does not show that this child knows the way of salvation, and if it does not afford evidence that she has experienced the grace of God in truth.

"I may just mention, that as this talk was going on, there was a little boy in the corner of the room,—so little a fellow that he had just emerged from the condition of petticoats and not reached the dignity of a jacket, his whole costume being in one piece from his neck to his heels. He was standing in the corner of the room, and sobbing very hard. The only idea that came into my mind was that the little fellow was sleepy, and that he wanted to go home, as it was now about ten o'clock. I said to one of the girls that he was wearied, and that some one had better take him home. She said, 'Oh, no, sir; he is not wearied; he is

greetin' about his sins.' I went to the little fellow, and I spoke to him; however, he was really past speaking to. He was in a state of great distress, whatever was the cause. I said to one of the girls, 'Perhaps you could speak to him better than I could;' and she replied, 'Well, yes, sir; I will speak to him, but he does not belong to this place.' I said, 'Indeed!' 'No, puir fellow; he has walked all the way frae Prestonpans tonight.' Now, this was a dark, wintery night, and yet this little creature had walked, by himself, about four miles to get to the meeting. I asked about him the last time I was out. This little girl told me that she believed he was going on in the right way.

"This was a very striking instance to me; and I was struck, also, with the manifestation of a kindly interest in him on the part of his juvenile companions. I said, 'This poor little fellow can not go home at this time of night.' 'Oh,' said one of the little ones, 'I'll no let him gang hame; I'll tak' him hame with me.' This seemed to me as like the time of the beginning of the Gospel at Jerusalem, when they had all things in common, and every man received into his house those from a distance who were converted to the truth.

JUST DROPPED DOWN ON HER KNEES.

"Several persons went down to Musselburgh from Edinburgh. Among them was a female servant. She entered into conversation with one of the little girls, who immediately began to preach Christ to her as the Saviour, to the utter amazement and astonishment of this woman. She said to her, 'Lassie, where did you learn this?' After a little while, the little girl, to her still further astonishment, said, 'If you will kneel down, I will pray with you.' And, to use the woman's own words, 'She just drappit down on her knees, and I couldna but gang doun too.' And the little girl prayed; and the woman, strongly moved, when they rose up, exclaimed, 'Lassie, wha ever learned you to pray?' The child's answer was, 'Naebody learned me; I think the Lord just pits 't into me.' That was the means of that woman's conversion; and she is now one who gives evidence of being really converted."

Rev. F. B. Meyer records in the London *Christian* his own first experience of "the revival spirit," in a service conducted by Rev. E. P. Hammond, which he attended when a youth, in the chapel of Rev. Baptist Noel. Since having enjoyed the assistance of Mr. Hammond at his own large church in London, he has often wondered, he says, where the secret lies of Mr. Hammond's wonderful influence over children . . . Sometimes it would seem as if no special impression had been made, yet seat after seat is full of children anxious to know how to give their

hearts to Jesus. One little boy, when bidden to go home by a worker, who thought him too young to understand, burst into tears and said he was waiting for some one to speak to him about Jesus Christ. Others who went away under deep conviction came again and again, until some evening their faces would beam with a new-found joy. And there were many cases in which they brought their little friends to get the blessing which they had themselves received. In my young Christians' class, which was swollen by large accessions of dear young converts, scores of hands were held up by those who had had the delight of leading their companions to Christ.

. . . I am increasingly enamored of the work among children. They have not to unlearn those habits of doubt and misconception which hinder so many from accepting the Gospel. It is natural for them to trust One whom they cannot see, to give Him their choicest treasures, to conform themselves to His sweet life. None but those who have worked among children could credit the readiness with which they receive the Gospel. When they have received it they are so frank in confession, and so eager to win others to Him whom they find so dear. There is everything in our Savior to charm and attract children, and His dear Gospel does not present difficulties to their simple faith. The Lord told us to become as little children that we might enter His kingdom. Surely then, little children themselves have not far to go; "only a step to Jesus."

EARLY (AND SOUND) CONVERSION TO GOD.

About three months ago, Victor Rivers came into one of the meetings for children conducted by Rev. E. Payson Hammond in Brooklyn, N. Y. Though only eleven years old, he had been a very wicked boy, and preferred, as he told us, to play with boys that swore and stole and broke the Sabbath and gambled. He came to one of our meetings, and as he heard the story of Christ's sufferings and death, tears filled his eyes, and he saw that in one sense his sins had helped to nail Jesus to the cross. He began to feel sorry for them. But he found that weeping could not save him, but that Jesus had bled and died for him, and that God could now forgive him for Jesus' sake, and he became a happy Christian.

Then he began to work for Jesus. He went again among the 'toughs,'—not to smoke cigarettes with them and swear and gamble, but to tell them that Christ Jesus had died for us that God could forgive bad boys and make them Christians. Sometimes I used to see him praying with them. He found that God was as ready to help little boys lead others to Jesus as to help men and women to do this.—*Chr. Guide.*

GLIMPSES OF S. S. MISSIONARY WORK IN THE WILDS OF AMERICA.

From the Sunday School Missionary: Organ of the American Sunday School Union.

Mr. J. H. Little, one of the missionaries of the American Sunday School Union, writes as follows: "I have organized schools in the woods, which have accomplished much good. It is a great disadvantage that they are compelled to close during the winter.

"About two years ago, I organized a school in a dilapidated little log house, which had been abandoned, and was now badly out of repair. It contained only one room, twelve feet wide and eighteen in length, and it was rather small for a school of forty members. We crowded the rough, backless board benches, however, and on fair, sunny days one or two classes would go outside, under the shade of some beech trees near by; but all gathered in the little room for the opening and closing exercises, which were usually conducted with spirit.

"I must confess that my faith in the ultimate success of this particular school was not strong. I succeeded, however, in starting a weekly prayer-meeting in this place, this being my custom, wherever possible. The Sabbath-school and prayer-meeting continued to meet for nearly eighteen months in the old log hut, until the place was torn down to make way for a neat, comfortable frame building. Twenty-five of the scholars have made a public profession of their faith in Christ. The School is now occupying its new building, which, though not quite completed, is all paid for. There is preaching regularly once or twice a month.

"Last spring I organized a Sabbath-school in the woods, where there is a large settlement of very poor mountaineers, destitute of any school or church privileges. This has also been successful but, of course, had to suspend during the winter. We hope to be able to help these people to put up a building before next winter. They are willing to do all they can, but cannot give much toward it. It is impossible to reach the hidden coves and recesses of the mountains where thousands of these neglected people live, except on horseback or on foot. I have a sure-footed, intelligent mountain pony, which I ride; but often the rocky trails are so steep that she cannot climb them and carry my weight. I frequently have to dismount and lead my horse over such places."

SUPERINTENDENT, 12 YEAR OLD GIRL—OREGON.

Last fall I was in a community where the snow gets quite deep in the winter, and the people mostly move out. They had already closed the Sunday-school for the year, but I saw the secretary—a little twelve-year-old girl. I talked with her, and she consented to act as superintendent of a Home Department for those who were

left. Early this spring the people returned, and they had a meeting to start the Sunday-school. Evidently this same little girl was the prime mover. Only a few came, and those mostly children. There seemed to be no adult to put in as superintendent, so they elected this same little girl. She agreed to do the best she could. I have not heard how she is succeeding, but such willingness and interest and perseverance will meet God's approval and must succeed.—W. R. WINANS.

SOUTHERN MINNESOTA.

I have not yet been on the field three months, but have been enabled, by God's blessing, to organize twelve Sunday-schools, with a membership of over four hundred, and this in midwinter.

Three of these schools are in districts where the enrollment at day school is over forty, and none of these children in Sunday-school before. It would touch any Christian heart to see how eager the children are for Sunday-schools.

One of these largest schools is in a schoolhouse on a bleak prairie, nearly a mile from any other house or any tree, and seven miles from a church. The morning appointed for organization there was very cold—about twenty below zero—with snow drifting before a keen wind.

While I drove about seven miles, facing that wind, I hardly expected to find anyone else there, but to my surprise they came from all directions, tramping through the snow from one to three miles, because it was too cold for horses to stand out.

Thirty-five were present to organize, and God answered our prayers for a superintendent and teachers. I hardly think that school will ever freeze out.—B. L. WEBBER.

WASHINGTON.

There are yet 85,000 children of school age in the State of Washton not in any Sunday-school. But we are doing what we can to gather them in. At one place we gathered money and bought a dance-hall, and organized a Sunday-school, and it has been running ever since, summer and winter, for three years. In another place we put up a tent, and organized a Sunday-school, which has been running successfully over a year, and has increased its membership from 42 to 190.

We have established nearly two hundred and fifty Sunday-schools on one mission in the State of Washington in the last ten years; and many thousands of children are now regularly studying God's word and receiving religious instruction every Lord's day.

J. W. ARMSTRONG.

Since the first of March, 1901, I have driven my horse nearly 4,000 miles and made more than 2,500 calls. As a result of this there are to-day nearly 1,000 children attending Sunday-schools that were not a year ago. WILLARD E. OVERLOCK.

RICH, BUT "RICH TOWARD GOD."

There died in Philadelphia, on the second of January 1888, a woman of elegant refinement, wealthy, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches, she had deliberately joined a church almost exclusively composed of the working people. She became a teacher in the Sunday-school, and practically the pastor of the entire parish which her large class constituted. She visited each member of the class systematically, and they were no social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them, on foot, and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition, and directed them to Jesus. No pastoral care became needful where that woman went. She declined invitations to social parties that she might be free to devote her time to the Lord's work. She was one among the people with whom she was identified. There was no sign of conscious superiority. Everybody loved her. The poorest work-women would drop everything and go at her call or beck as though they were serving a queen. Her last act was to rise from her dying bed, as her disease suddenly developed fatal symptoms, and write out checks to cover various benevolent expenditures, and among others a contribution to that church of poor people, of which she was a member, and which just then was making heroic efforts to cancel a large mortgage debt. She wrote her checks with a clear, firm hand, and went back to bed to die.—Rev. A. T. Pierson.

The Residue of Prophecy.

THE "GREAT DAY OF WRATH."

A CONFUSED FORECAST OF CATASTROPHE AND DELIVERANCE WITH THE COMING OF THE LORD.

(Jl. II.) Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the Day of Jahveh cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness:

Wo unto you that desire the Day of Jahveh: to what end is it for you? the Day of Jahveh is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the Day of Jahveh be darkness, and not light? even very dark, and no brightness in it? (Am. v).

As the morning spread upon the mountains, a great people and a strong; there hath not been ever the like, neither shall be any more after it, to the years of many generations.

> For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be (Mt. xxiv). And there shall be a time of trouble such as never was since there was a nation, even to that same time (Da. xii).

A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap; like the noise of a flame of fire that devoureth the stubble; as a strong people set in battle array.

Before their face the people shall be much pained: all faces shall gather blackness. The earth shall quake before them: the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and Jahveh shall utter his voice before his army; for the Day of Jahveh is great and very terrible, and who can abide it? Who may abide the day of his coming? and who shall stand when he appeareth? (Ml. iii). (Jl. iii:15). The sun and the moon shall be darkened, and the stars shall withdraw their shining: Jahveh also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but Jahveh will be the hope of his people, and the strength of the children of Israel.

> And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory (Lu. xxi). For the Lord himself shall descend from heaven with a call in Archangel's voice, in the trump of God. (1 Th. iv).

(Is. xxxiv.) Come near, ye nations, to hear, and hearken, ye peoples: let the earth hear, and all that is therein, the world and all things that come forth of it: for the indignation of Jahveh is upon all nations and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter: their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth from the vine, and as a falling fig from the fig tree.

> And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of heaven fell into the earth as a fig tree casteth her untimely figs when she is shaken of a great wind. (Rev. vi).

For my sword shall be bathed in heaven; behold, it shall come down upon Idumæa, and upon the peoples of my curse, to judgment. The sword of Jahveh is filled with blood, it is made fat with fatness and with the blood of lambs and goats, with the fat of the kidneys of rams; for Jahveh hath a sacrifice in Bozrah, and a great slaughter in the land of Idumæa; and the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood and their dust made fat with fatness. For it is the day of Jahveh's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: it shall not be quenched, night nor day; the smoke thereof shall go up forever.

> And the smoke of their torment goeth up forever and ever, and they have no rest day and night, they that worship the Beast and his image, and whosoever receiveth the mark of his name. . . And again they have said, Hallelujah! and her smoke rose up forever and ever (Rev. xiv xix.) For Tophet is ordained of old: yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood: the breath of Jahveh, like a stream of brimstone, doth kindle it (Is. xxx). The heavens and the earth that are now, by the same word have been stored with fire, being reserved unto a day of judgment and perdition of ungodly men (2 Pe. iii).

(Is. lxiii.) Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?

> I that speak in righteousness, mighty to save.

Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the winefat?

> I have trodden the winepress alone, and of the peoples there was none with me. For I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold: therefore my own arm brought salvation unto me, and my fury it upheld me: and I will tread down the peoples in my anger, and make them drunk in my fury, and I will bring down their strength

to the earth. [And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs Rev. xiv.]

(Is. lxvi.) And the hand of Jahveh shall be known toward his servants, and his indignation toward his enemies. For behold, Jahveh will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will Jahveh plead with all flesh, and the slain of Jahveh shall be many.

Behold, the whirlwind of Jahveh goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of Jahveh shall not return until he have done and until he have performed the thoughts of his heart: in the latter days ye shall consider it.

The Lord at thy right hand shall smite through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries (Ps. cx). Let God arise, let his enemies be scattered; let them also that hate him flee before him: as smoke is driven away, so drive them away, as wax melteth before the fire, so let the wicked perish at the presence of God (Ps. lxviii.)

(Zp. i) Hold thy peace at the presence of the Lord God; for the day of Jahveh is at hand: for Jahveh hath prepared a sacrifice; he hath bid his guests:

And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Hither! be gathered together to the great supper of God, that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men both free and bond and small and great. And I saw the Beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against his army. and the Beast was taken, and with him the False Prophet that wrought the signs in his presence . . . they twain were cast alive into the lake of fire that burneth with brimstone; and the rest were killed with the sword of him that sat on the horse, and which proceedeth out of his mouth, and all the fowls were filled with their flesh (Rev. xix.)

the great day of Jahveh is near; it is near and hasteth greatly even the voice of the Day of Jahveh: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and sore distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of the trumpet and alarm against the fenced cities and against the high towers.

"Salvation."

Evangelizaton of The Jews

BEN-ZION M. GORDON

Is a quiet, faithful Jewish-Christian, whose efficient help in bringing Jewish children into Sabbath-school, and in visiting and reporting the little missions to Jews in New York, we were very sorry to lose after the winter was over and he by advice of physicians felt it necessary to resort again to country life in the open air. Work of that kind, for a living, is what this good Christian worker needs to find; and if possible, he would desire to be near some field of missionary service to his Jewish brethren. if something to the purpose might be done or suggested.

Will not the readers think on this need and this opportunity?

Following is a sketch of the usual Jewish Christian lot in this life and this age; in the words of the subject himself.

It was in Russia, twelve years ago, that I first heard of Jesus, and that name haunted me, and I was longing to know more about it.

My parents and co-religionists began to persecute me with the old zeal of Saul of Tarsus. I had to leave my country, with the advice of my mother, and go to America for the sake of forgetting about Christ and Christianity. Even here in this country I could not forget the teachings of the New Testament, which I read while still in Russia. But, wonderful is the providence of God: while the enemy thought to bring me in this country of free thought, to kill the religious aspirations, this very country was the great factor in bringing me nearer to the truth which is in Jesus.

It is four years ago that I confessed Christ by baptism, and I have followed Him since, although under persecutions from my parents, who finally had come to this country to save me from becoming a Christian, and those persecutions did not stop yet.

Today they rejoice to know that I lost my eyesight by working in a mission by day and studying by night, and they do think that I will reconcile with them, and deny my Savior. But I glory in saying that nothing can separate me from the love of God through Jesus Christ my Lord. B. M. G.

Brother Gordon has managed both to write and get printed, two excellent tracts for Jews, of which we shall be pleased to send specimens to any who feel disposed to use such tracts in

Jewish-mission work; and then, if they like them, any quantities can be procured through the Editor of "SALVATION," at $5, per hundred, while giving the author a trifle of help.

WHO ARE THE LOST TRIBES?

All speculation on this much-debated question has been set at rest, to our mind, by the study of the Restoration records of Ezra and Nehemiah, and the Book of Esther; as explained to the Jewish Bible Class at 424 Grand street, and reported in outline in "SALVATION." The solution as gathered from these books was clearly and simply this: The Ten Tribes were never "lost," except in the heedless fancy of superficial readers of the Bible, but were compressed with the other two into "All Israel" (repeatedly so called by Ezra and Nehemiah) by the natural operation of a common captivity and exile among alien races. So far as genealogical identification for purposes of inheritance was concerned, it might be argued from the genealogies recorded, that only those attached to the tribe of Judah were able to verify their records; and of those who were temporarily excluded for that reason from the holy things (Ezra II:59) it might be argued in the same way that they were, at least in part, of other tribes. Of such we should suppose were those "of the people," (Nehemiah V:1) who complained "of their brethren *the Jews,*" for oppressing them with usury and mortgage. But the uniform terms of both Ezra and Nehemiah, in indicating those who returned from captivity and those who remained and helped the return with their wealth as *"Israel,"* or *"all Israel;"* only the priestly tribe (Levites) being specified in the return; while Judah is mentioned afterwards, repeatedly and only in contradistinction from the main body, or (Ezra I:5) *"with* all those whose spirit God had raised;" and (III:1) "the children of Israel;"—(IV:1) "the adversaries of Judah and Benjamin heard that the *children of the captivity* builded, "and they sent to the king an accusation against the inhabitants of Judah and Jerusalem" in particular or *par eminence,* as the builders;—"the children of Israel [even] the priests and the Levites and the rest of the children of the captivity kept the dedication," etc.—(VII:7) "and there went up some of the children of Israel"—second re-migration under Ezra—(IX:1) "the people of Israel have not separated themselves from the people of the lands;"—(XI:1) "there assembled out of Israel a very great congregation." And so on, through both books. Only the hea-

then, as was natural for them, gave the whole people of Israel, the common appellation of "Jews." But the avoidance of this term, more or less provocative of jealousy, by Ezra and Nehemiah, is proof conclusive, that Israel was now and henceforward one nation, as the prophets had foretold. The assumption of one name by the whole nation later, as we find it already in Esther's time, was natural as to a title so honorable, but was not significant of exclusion; for we find in the New Testament no indication that the descendants of those tribes that remained scattered, as in the time of Esther, throughout the Persian empire and later throughout the succeeding empire of Rome, were the less regarded or regarded themselves, as Jews, but were really compressed by their providential chastisement and common expatriation, into a conscious national unit, under the same religion, and owning its universal center in the temple and priesthood at Jerusalem. A writer in *The Reaper* (February, 1902) adds this interesting note:

We read in Acts ii:5 of "Jews, devout men, from every nation under heaven" being present at Jerusalem at Pentecost, and we may very well believe (with the case of Esther before us) that the "Parthians, Medes, and Elamites" who come first in the enumeration, included many members of the Ten Tribes, whose families had not left their ancient homes. We may refer to the expression which the Apostle Paul uses when he says "Unto which promise our twelve tribes hope to come" (Acts xxvi:7). The word translated "twelve tribes" is in the original a compound noun, and in the singular, (*dōdeka-phulon*) so that the force of it would be rendered somewhat thus: "unto which promise our twelve-tribed people hopeth to come." Such language indicates the unity of Jacob's race, and does not encourage the view that ten tribes formed a section by themselves who had been lost sight of, or had lost sight of Israel's hope.

THE PRESENT POSITION OF THE JEWS.

BY REV. JAMES BENNETT, D.D., (EXCERPTS).

They are no longer a nation, but the fragments of a nation scattered over the whole earth, as if a volcano had exploded in Palestine, and driven them everywhere or anywhere, except over their own land. In what country are they not found? But where are they not strangers and foreigners?

That this is a brand of judgment, a mark of Divine displeasure, they themselves confess with tears. For it is a maxim with them, that Jews are not Jews but in the Holy Land. Their worship was to be presented to God by a priesthood in the tribe of Levi, and of the family of Aaron; and now, having lost their genealogies, they know neither their families nor tribes. The Jews know that they have no priest, and, therefore, call the most

distinguished personage among them their chief rabbi, an officer unknown to their law. They have no temple at Jerusalem, and if they had, have no priest who could offer sacrifice.

But if they have no priest nor sacrifice, what is their substitute? What atonement have they for sin? How do they spend the great day of expiation, of which they say, Israel is then made spotless? Alas! they have invented rites and ceremonies, the very things their law forbids, and of which the best they can say is that they can do nothing better.

A GREAT SUBSTITUTION FOR REVELATION.

But while their law has become, to a great extent, impracticable, and they are making attempts by their own reasonings to supply its place, they have introduced an enormous rival to Divine revelation, under a pretense of comment, or explanation, called the Mishnah, or oral law, to distinguish it from that which was written. Of this, Rabbi Moses ben Maimon, called by them, from his initials, Rambam, and by Christians, Maimonides, one of their most able doctors of the twelfth century, gives the following account: "All the precepts of the law were given by God to Moses, our master, together with an interpretation of what the authentic text signified. Moses going into his tent, first related to Aaron the text and the interpretation. He rising, and going to the right-hand of Moses, Eleazar and Ithamar, the sons of Aaron, came and heard the same that had been before dictated to their father; so that he heard it twice. Then came the seventy elders, and at last the whole people heard the same. They all committed to memory the text and the interpretation, which Aaron had heard many times, and hence arose the written law, and the oral law, 613 precepts, together with their interpretations; the precepts inscribed in the books; the interpretations handed down by word of mouth. Moses, dying, left these interpretations to Joshua, and he again to the elders, and they to the prophets, who handed them down from one to another, without any dissent, till the time of the men of the great synagogue, to the number of 120. But the last of the men of that sacred company was the first of the wise men mentioned in the Mishnah, Simeon the Just, at that time high priest. After whom, in process of time, it came to our Rabbi, the Holy. whose name was Judah. He tracing his doctorial genealogy up to Moses, composed the Mishnah, partly from the traditions from the lips of Moses; partly from consequences elicited by argument in which there is unanimous consent; partly from conclusions in which there is a difference arising from two modes of interpretation, (for they have thirteen modes of interpreting); so that sometimes our Rabbi says, "Such an one affirms this, such another says that. Hence, Maimonides naturally observes, 'How is it affirmed that the whole law, with its

universals and particulars, was spoken from Sinai? You see them in the Talmud, disputing and bring their proofs and reasons for their interpretations.'"

There are, then, five classes of interpretations, and it is said, that from the time that the disciples of Shammæus and Hillel were multiplied, dissensions in Israel were multiplied, of which curious specimens are given.

Numerous disquisitions are manifestly alien from the idea of God's giving them to Moses, as an oral interpretation of the law. For how could this apply to the Megillah, or Roll, including the Canticles and Esther? yet the Mishnah treats of these.

This Mishnah is so exceedingly oriental, idiomatic and abrupt, at the same time so sprinkled with a kind of Hebrew Greek, that its obscurity has given occasion for a commentary called the Gemara, or completion. One composed at Babylon forms, with the text, the Babylonish Talmud; and another in Palestine, constitutes the Jerusalem Talmud. Thus, God's interpretation has demanded interpretations from men, till the whole has swelled into twelve ponderous folios.

These are the body of Jewish learning, which has thrust out the written law; so that that is considered "but water, and Talmud is wine."

We are cheered by one ray of light and hope. The rejection of the oral law, and the exclusive attention to the written Word of God, which has long prevailed among some foreign Jews has lately appeared in our own country [Britain]. A new synagogue has been formed in Burton crescent, where the oral law is abandoned, as destitute of all evidence of a Divine origin; and worship of a more instructive and spiritual character meets the eye of the spectator, filling him, on the one hand, with respect for the reformation that has been achieved amidst opposition and the reproach of excommunication; and on the other, inspiring hopes that the true import of the Scriptures, thus instructively read, may lead, by a Divine influence, to the saving knowledge of their contents.

Of the ancient Karaites, or Scripturists, who have long cast off the Talmud, I know nothing but by travellers' reports; which I own have filled me with mingled hopes and doubts. But there is another class of Jews on the Continent, termed the Reformed, whom the celebrated German, Mendelssohn, has induced to cast off the Talmud, to read the Scriptures, and offer their worship, not in Hebrew, but in the vernacular language of the country in which they dwell. Our satisfaction in this change is diminished by detecting the marks of German Neology, which is but a masked Deism.

But that this long dispersion should have shaken their faith we cannot wonder. "Hope deferred maketh the heart sick." "Our eyes fail while we wait for our God," was the complaint of their

ancients, and they now cry, "We see no more our signs, neither is there any one that knoweth how long." We often hear of movements among them; some that are ominous and alarming; others that are pregnant with hope, though alas, these hopes often have ended in bitter disappointment. For "the Hope of Israel, the Savior thereof in time of trouble," they know not. The law of Moses made nothing perfect, since it left some sins without expiation, none being provided for murder, adultery, disobedience to parents, blasphemy and idolatry. But this was to teach their need of a better hope in the Messiah. The Talmud, however, made bad worse. What it requires few of them know; and how can they tell that they are safe? Those who know most of it are aware that no mortal can say he has fulfilled the law. Hence, they are said to kill a fowl, not for sacrifice, but to intimate they need one. Death is surrounded with horrors, the dread of being beaten by the evil one, in the grave, and of enduring a purgatory, they know not where or how.

They have no definite, certain avowed knowledge of the time for Messiah's appearance. That there was a general expectation of Him, and a strong persuasion that the time for His coming had arrived, when Jesus of Nazareth appeared, is plain from the conduct of the multitudes who received Him as the Messiah. The heathen historians, Tacitus and Suetonius, who wrote of this era, not only declare the fact, but showed that the Jews shared in that expectation; while Josephus, their own historian, proves that it deeply influenced them to desperate resistance to the Roman power, in hopes of deliverance by the Messiah. That the time is past they have often confessed, but have attempted to escape from the consequence by saying that His coming is put off on account of their sins. But at that rate, He may never come; for their sins may always put Him off, as it is supposed they have for many hundreds of years. If they said that God will turn them from their sins, then why did He not do this at the very time originally fixed for Messiah's coming? Why was any time fixed if the event depended on their state of mind? The deliverances from Egypt and Babylon, fixed to a certain time, happened at the exact year, though their sins might then have put off the fulfilment.

It is said that they have now abandoned all pretence to a knowledge of the time, and to guard against disappointment, have pronounced an anathema, saying, "Cursed be he that shall calculate the time."

But they do not even pretend to know who or what He is to be when He does come; so they cannot tell whom they should receive or reject.

Even if one should come and work miracles, He must be tested by Scripture. This they acknowledge, so far as to admit that He

must prove Himself the son of Abraham, and Judah and David. Here, then, are scriptural definitions. But who could prove his genealogy now? No one of the Jews knows how to prove his family or tribe. They say the genealogies will be restored, when Messiah comes, by miracle. What sense is there in this theory? Genealogies are records. If they mean that the genealogies are to be created, this is contrary to the very nature of such documentary proofs. A register of ages, created at one time, is a forgery committed.

In one point, however, I must admit that they declare themselves certain—that Messiah was to be a temporal deliverer, one who should give deliverance from temporal ills, and reverse the present afflicted state of the Jews, by conferring temporal dominion, honor, and prosperity; especially by giving them the triumphant possession of their own land. But they say, "Jesus was no temporal deliverer." If the Jewish nation had embraced Him, there might have been more show of reason in reproaching Him for not granting them the temporal deliverance they expected.

But has Jesus wrought no temporal deliverance for His friends? When the Romans fought against us, as the Jews had done, Jesus broke that iron empire and planted the banner of the cross on the Capitol. A Christian Church was enjoying prosperity in Jerusalem and Judæa, when no Jew could approach the spot. Christendom now rules the world, from pole to pole, from the rising to the setting sun. Were I to say to them. "What think ye of Christ: whose Son is He?" They would reply, "The Son of David." But if I ask again, "Why, then, does David call Him Lord? saying, 'The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool?'" They would say, "Ah, you call Him Son of God! *Nashku bar,* which you render 'Kiss the Son;' means kiss, purely." When, however, I replied, "I do not appeal to that, but to the former verse, which admits of no dispute, 'I will declare the decree, the Lord said unto me, Thou art My Son,'" it seemed to create surprise, as if they had never noticed the expression. This "Son given" is described by Isaiah in as lofty terms as the New Testament ascribes to Him, and the Targum of Jonathan applies to Messiah the words, "Unto us a Child is born."

Their present faith is far different from that of the better times of their nation. The Targums are ancient versions of the Scriptures, from the pure Biblical Hebrew, into a Chaldaic dialect, which, after the Babylonish captivity, became the national tongue. Some of them, as more ancient and more strictly literal translations, are entitled to more credit; others, more paraphrastic, are rather commentaries, and are interlarded with fables. But they are testimonies to the faith of Israel at the time they were written. That

of Onkelos is the most esteemed for antiquity and purity. Here we find Genesis xlix:10, to which Christians appeal, thus rendered, "There shall not pass away one exercising dominion from the house of Judah, nor a scribe from his son's sons for ever, until Messiah shall come; and His is the kingdom, and to Him the people shall hearken;" which proves that Messiah, who is in Hebrew called Shiloh, is come; for dominion has passed away from the house of Judah.

The Targum on the Psalms, of which it is uncertain whether it is by Joseph the Blind, or not, makes the same application of the second and fortieth Psalms to Christ, as our Apostle Paul has given. The Targum on the prophets ascribed to Jonathan introduces the theme of the fifty-third of Isaiah, from the preceding chapter, thus, "Behold, My Servant the Messiah shall prosper and be exalted;" and the whole of the celebrated prophecy is applied to Christ, nearly as it would be by a Christian. The later writers, while laboring to refute the interpretations of Christians, are compelled to admit that they contradict their predecessors. David Kimchi applies the second Psalm to David alone; but he confesses that certain words should be translated "Kiss the son," and that the Psalm had been applied to Messiah by their masters of pious memory, observing, "if the Psalm be interpreted thus, the meaning will be clear."

Concerning Messiah we find the following Rabbinical sentence: "What is the name of the King Messiah? Rabbi Aba, the son of Cananah, said, 'Adonai is his name,' because Jeremiah xxiii:6, says, 'This is his name by which he shall call him, Jehovah [which the Jews exchange for Adonai] or righteousness.' For Rabbi Levi said, 'Oh, happy city whose name is as the name of its king, and the name of its king is as the name of its God.'"

THE PEOPLE'S PROSPECTS.

The Jews are witnesses for God against idols; and when this was once urged as a proof that they were under dispersion, not for idolatry, but for their treatment of Christ, it was denied by a very distinguished Jew. For there is a Latin work entitled, "Amica Collatio," a friendly conference between a Christian, Limborch, and Orobio, a learned Jew. The Jew affirms that his brethren extensively practice idolatry in Catholic countries, and says, "the Lord forgive me, that I have myself bowed the knee in the house of Baal." Under the terrors of the Inquisition he had professed to be a Christian, in Portugal; but, haunted by conscience, he made his escape to Holland, where he maintained the disputation, which was published, not altogether to his disgrace. Certainly, as a body, the Jews have been preserved from idolatry, have maintained a reverence for the Scriptures, and kept themselves distinct, as reserved for mercy.—*From "The People, the Land, and the Book."*

"Salvation."

"THE DISPENSATION OF THE FULLNESS OF THE TIMES" AND WHAT FOLLOWS.

Having made known to us the mystery of his will, according to His good pleasure which He put forth in him (Jesus) unto a DISPENSATION OF THE FULLNESS OF THE TIMES [when] all [are] to be headed-up in THE CHRIST, both those upon the heavens and those upon the earth. —*Ephesians* i:9, 10.

By him [Jesus] to reconcile all things to him[self] . . . whether things on the earth or things in the heavens.—*Col.* i:20.

Then cometh the end, when he delivereth up the Kingdom to God, even the Father; when he shall bring to nought all rule and all authority and power (for he must reign until he put all the enemies under his feet: the last enemy, Death, is brought to nought, for He put all things under his feet): . . . But it is manifest that he is excepted who did subject all things unto him. And when all things were subjected unto him, then shall the Son also himself be subject unto Him that subjected all things unto him; so that God may be all in all.—1 *Corinthians* xv:24-28.

These post-eschatological Divine mysteries—especially the latter and forever last—have remained to the Church as mysterious as if they had never been 'made known.' Efforts to interpret them have been most unsatisfactory.

The first, however, is plainly the revelation of a stupendous design to unite all the holy, and all the saved, whether heavenly or earthly, in One Blessed Head, even the God Man Christ Jesus, as one Divine Family, pervaded, throughout every member, with one being and one spirit, even the Being and Spirit of the Eternal Father in the Son. This is the final solution of the mystery of Evil; or the liability of moral beings (therefore free moral agents) to turn their freedom against God; with the greater question to be solved for the satisfaction and security of the moral universe—how it is possible to secure forever the free and unforced allegiance of orders of being which had once proved capable—as they are by the very virtue of a moral nature—of defying God and turning a great section of His universe into a hell of horrors such as we see on earth and hear infinitely worse of below. Many have been led to inquire anxiously, Why may not another fall sometime overtake both angels and men? Where shall be the security of the moral universe against its ever possible rebel, its universal and inextinguishable Free Will? The union of angels and men to God himself, in the person of His own impeccable Son even as Himself, is the answer of God to this question. Until God can revolt against Himself, God's children all, forever united with Him in His Son, must hold in

Him that eternal state of redemption which St. John describes (1 John III:9) saying, "Whosoever is begotten of God doth not commit sin, because His seed abideth in him, and he CANNOT sin, BECAUSE HE HATH BEEN BEGOTTEN OF GOD."

This is the True Nirvana: not an absorption of conscious being and individuality, extinguished in the One and indivisible Deity from which it proceeded; but a divine felicity of each, as one in a multi-personal Whole, entering directly into the joy of the Lord, and of all, and flooded with a common consciousness of the thought, the love, the joy, of all as it flows from the One Eternal Fount of blessedness. (See "Theodicy: Or, Why was Man Made?" in June SALVATION, No. 6, Vol. 1, pages 341 to 350.)

But what is this second mystery, to follow the full conquest of Man to Jesus the Son of God and Man, who shall then surrender that kingdom to his Father and become himself a subject, and the Father all in all? What becomes of Jesus, even the Word that was in the beginning God, and that was made flesh by generation of the Holy Ghost and dwelt among us?

The Word came forth from God and became a Son of God and Man. "Again," said he, "I leave the world and go unto the Father;" taking his humanity and all his redeemed brethren with him at last, into "the glory which he had with the Father, before the world was." (Jno. XVII:3). "The glory which thou hast given me I have given them." (Jno. XVII:22). "That they also may be in us, as thou, Father, art in me, and I in thee" (Jno. XVII:21). "He that overcometh, to him will I grant to sit with me in my throne, even as I also overcame and sat down with my Father in his throne." (Rev. III:21).

So far, all is as clear as wonderful. The "Word" of God, by whom all things were made, descends to incorporate with himself the redeemed race of man, and ascends (His ultimate ascension) in a completed incarnation, with a body of innumerable members, to unite with himself also all the angelic hosts of heaven, in a multi-personal unity of God and all God's children.

What follows? What but that the Only-begotten Son, of God and the whole regenerate creation, *returns* with his universal membership into the bosom of the Father, so that All are in God, and God is in All? Can we take God's word for so much as this? This is that "delivering up of the kingdom"—yea, EN-

TERING IN WITH IT and with all its members—into the bosom of the Father whence he "came forth and came into the world," to restore the world and seal the universe forever to God in the Son of His love.

Again, What follows? "No man knoweth the Father, but the Son, and he to whomsoever the Son willeth to reveal Him." Something of this knowledge, it is true, the Son reveals to us here. But in this transcendent revelation of destiny, the final outcome of Man's loss and redemption, we read the full revelation to all His moral creatures, as His own true offspring in the universal Son, of the Son's inmost knowledge of the Father, and that thus "in the Dispensation of the Fullness of the Times," "We shall KNOW EVEN AS WE ARE KNOWN." "As the Father knoweth me, even so know I the Father;" and in all this Christ's members assuredly partake in the end.

In short, direct and inward union of all God's children with their Father, *in* the Son, will take the place of their present mediated connection with the Father, *through* the Son. All kingship and dominion will thus lapse of itself, in the indivisible oneness of God and his children, in His many-membered Son as Himself.

We frame an expression at least, in trying to frame a notion, of God in three persons. But there is no difficulty in this conception, if we grasp the idea of Being *per se,* as distinguished from Being relative, or Being in action and relations which is equivalent to Being organized in personality, whether three only, or in a universe of members such as God has promised to dwell in, in The Dispensation of the Fullness of the Times. The felicity of God is revealed to us as the felicity of a Father's love and beneficence: not as we get it partially, in mere intimacy with individuals separate from ourselves, but in personal unification, such as we passionately but impotently yearn after between ourselves. This yearning is an allegory and prophecy in dumb Nature, of the Divine consummation foretold by Inspiration in the 15th of 1st Corinthians—that consummate ultimate sense which we attach to "SALVATION," as eternal Salvation of the universe. But we must, sometime and somewhere, discuss more fully the Proper Unit of Being, as Multi-personal in all its ranks, from the Highest Himself down to the lowest in organic Nature.

A SECTION OF THE DAY OF JUDGMENT.

Mount Pelée, in Martinique, W. I., a former volcano, which had been apparently extinct for more than half a century—its ancient crater long a verdure-bordered lake where picnic parties bathed—suddenly, as the clock struck eight on the morning of May 8, 1902, exploded upward, hurling on high immense masses of incandescent lava mingled with blazing sulphurous gases, rocks, earth and steam, which descended in a vast deluge on the City of St. Pierre at its base ; — without a moment's warning engulfing the entire city in a Gehenna of fire, besides destroying every ship in the harbor, with all on board. In five minutes, all was over; all human life and motion stilled; 25,000 men, women and children, of all classes, indiscriminately piled in death and horrible shapes of agony. When, after three days, the site of the lately rich and luxurious city could be approached by men, nothing could be seen of what had been a city, but a smoking waste of mud, ashes and volcanic stones, with piles of naked corpses half devoured by fire. Hardly any traces of the streets remained. Most awful, was the deathly silence pervaded by overwhelming effluvia from the thousands of the festering dead.

"BUT ALL THESE ARE A BEGINNING OF LABOR PAINS." MATT. XXIV:8.

If the Gehenna of fire that rained down on Sodom and Gomorrah and Saint Pierre, with all their wretched inhabitants, was but one of our sin-pregnant planet's premonitory pangs, how inconceivable will the all-round catastrophe be! God forbid that we should seem to liken the people of St. Pierre to those whose fate was so closely typical at once of theirs and of the last catastrophe so clearly prophesied for the finally impenitent world of the latter days. But the terrific analogy in form and cause and effect, between these successive horrors, is fitted awfully to solemnize every soul that is not stupefied by atheistic philosophy so-called, in the form of naturalistic 'science' or an optimistic evolutionary theory of all things; despising the revelations of God by His prophets and his Son. "This is the condemnation."

But we who believe in a God whose mercy has not forsaken man to self-destruction in his native ignorance and sin, stand heart-still at the stunning voice in which the earth from time to time re-echoes the warnings of inspired prophecy. These tremendous signals of doom overwhelm us with the solemnity of our responsibility for the Gospel.

"Alas, who shall live when God doeth this!" Who would not

be glad of some evidence that he could not live to partake or witness the things that are already begun? Who would not pray to die childless, or let the mercies of common death remove the last of his posterity, before the all-engulfing horror falls? Who could live under the bare thought of it, but for the obscuring haze that horror itself spreads over the eyes of consciousness, that we may continue our appointed time and work while sailing to eternity in a ship on fire!

But it has been, and it will be. "As the days of Noah, so shall the coming of the Son of Man be . . . They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away." But how enviable a destruction was that of a world in cold water, compared with fire like this! Nevertheless, the Spirit of Prophecy, "the testimony of Jesus," has revealed that even as the earth of Noah by the word of God was standing out of the water and in the water, whereby the world was overflowed with water and perished; by the same word the heavens and earth that are now have been stored with fire and kept for a day of judgment and destruction of the ungodly men. (2 Peter III:7, literal sense). "But the day of the Lord will come like a thief in the night, in which the heavens will pass away with a rushing noise, the elements will be set on fire and melt, and the earth and the works that are in it will be burned up." (2 Peter III:10).

Such as Saint Pierre the world will yet be: else there is nothing known to man of his Creator, his duty, or his destiny; for all Divine Revelation is a chain that holds and hangs on every one of its links.

Many will interpret the catastrophe of the 8th of May, 1902, as a sign of the Lord's imminent coming. The earthquakes of the latter days are certainly "a beginning" of the same progeny of horrors with which this sin-cursed earth is pregnant according to the word of Christ quoted at the head of this note. But as to the immediate imminence of the finished gestation there are good reasons in the earth and the Bible for more than doubt. That the process is progressive and extending seems evident; and also that it yet lacks much of completion. The time revelations of prophecy in the book of Daniel, we think, clearly indicate a century or two longer for the moral and physical conditions of the end to mature; if, indeed, it be not ultimately post-millen-

nial. (See volume II, "SALVATION," July and August numbers, pages 208—215 and 235—243).

Of the connection of earthquakes with the Lord's coming, there is, however, a most impressive suggestion in the prophecy of Zechariah, xiv:4. "And His feet shall stand in that day upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, a very great valley [chasm] and half of the mountain shall remove toward the north, and half of it toward the south; and ye shall flee the valley of the mountains . . . yea, ye shall flee like as ye fled from the earthquake in the days of Uzziah, king of Judah; and JAHVEH my God shall come, and all the saints with Thee."

"DESPISE NOT PROPHESYINGS" (1 THESS. v:20).

SHOULD WE BE "WILLING TO BE DAMNED?"

One of the most distinct and unquestionable instances of speechless teaching and converting power by the Holy Spirit that we have ever met with, was the experience of a child under concern for her own salvation, unaided, but rather hindered by instruction that few would now admit to be scriptural. She had been taught that she must be willing to suffer eternal punishment before she could be accepted with God and forgiven. That night was a time of struggle in her heart. She could not bring herself to the test. But finally her prayer was answered by the Holy Spirit's power, so far that she could submit herself to the holy will of God, for better or for worse, not knowing, and having never been taught, what His holy will concerning her would be. In this peace of utter surrender in the dark, she went to sleep. But she awoke in the morning to a new day in her life, and "a new creation." Old things had passed away, and all things had become new; herself and all things bathed in the love of God, unspoken, but directly "shed abroad in her heart by the Holy Spirit," who gave her to feel in her inmost soul, that the mysterious will to which she had surrendered herself was simply the will of a Father's infinite love.

"Blessed art thou," we seem to hear Jesus saying to her, "for flesh and blood did not reveal this unto thee, but the Spirit of My Father who is in heaven."

THE FRENCH MYSTICS (ALSO GERMAN).

This interesting and peculiar type of piety sprouted, as it were, from the bosom of the Catholic Church, in the earliest spring of the Reformation, and was sheltered awhile in convents from the frosts and storms that eventually blighted the unprotected protestantism of the French and kindred peoples. If it has died out of its mother land, it has been transplanted, with uncertain success, to the less congenial soil of Scotland, New and Old England, and is still nourished in spiritual hothouses, in forms at once captivating and perplexing to the practical pious mind of Anglodom. Of the memorials also circulated, some have but lately come under the writer's notice, such as "The Holy Life of Armelle Nicolas," a poor and illiterate Catholic servant-maid, born in Campenac, France, in 1606; published by George W. McCalla, 18th street, and Ridge avenue, Philadelphia.

To an implicit believer in One who "worketh *all* things after the counsel of His own will" it may seem not incredible that the uncalculating, perhaps inconsistent, enthusiasm of the Keltic temperament may have been restrained from general development on evangelical lines by an Allwise Providence, wherein the time was not yet ripe for safely letting it loose. Practical deficiencies, illusions, and worse evils, come under the observation of a wide and discriminating experience; seeming to show that the loveable childlikeness of "mystic" faith, and perhaps even that of children's piety which we are beginning to recognize so joyfully as the most intimate element of "the kingdom of heaven," has needed to wait for the reasonableness of faith to be more securely established as a directing hand for that incomparable force. The following description, from Fisher's History of the Reformation, will fit a growing type of piety now, the influence of which, without its predominance or "the defects of its virtues," is and has always been one grand want of human Christianity as we mostly know it.

"The characteristic of the mystics is the life of feeling, the preference of intuition to logic, the quest for knowledge through light imparted to feeling rather than by processes of intellect, the indwelling of God in the soul elevated to a holy calm by the consciousness of His presence, absolute self-renunciation and absorption of the human will into the Divine; the ecstatic mood . . . Of these the most eminent is John Tauler: 1290—1361 . . . Standing within the [Catholic] Church, and making no quarrel

with it, they were thus preparing the ground, especially in Germany, through the whole of the 14th Century, for the Protestant reformation. With these pioneers of reform, the religious training of Luther and his great movement have a direct historical connection."

The above broad reflections and reminiscences—with the further remark that the French type of piety, only more practical through the dire political experiences of late centuries, now gives cheering promise of a second spring, both in evangelical awakening at home and in missionary enterprise abroad, as in South Africa—may serve well to introduce some choice passages from the Memoir of Armelle Nicolas, before referred to. She was a poor simple country maid, who could neither read nor write, a servant to a great family in France. The writer of the history, Jeanne de la Nativite, an Ursuline nun of Vennes, was the trusted friend of Armelle, and wrote only what was related by this pious soul herself, re-reading it carefully to her, and correcting every word that Armelle felt was not strictly true.

In early childhood, she manifested a strong inclination to quietude and prayer. As soon as she was old enough she was obliged to tend sheep. She would shun the other shepherdesses, especially when they had games, and would wander off to be alone, and devote the time to prayer.

A passing glance at a crucifix, which she found in a field, caused her to meditate on the crucifixion of Jesus, and [through the power of the Holy Spirit] awoke in her sensitive soul, an innermost love for the Savior, and heartfelt sorrow for his sufferings on the cross.

When Armelle was about twenty years of age, she was strongly urged by her parents to marry, but she had no inclination to wed. As country life was distasteful to her, on account of the rude and loose manners of the people, she sought a situation in the town, and soon found an opportunity to enter into service in the house of a lady in Ploermel, who would gladly have had her long before, but her parents hesitated a long time before giving their consent to her entreaties; so unwilling were they to lose their industrious and pious daughter.

The mistress was so well satisfied with her good maid, that she loved her as though she were her daughter, never having occasion to find fault with her, but declaring that she did too much work. Here she had all that her heart could wish for, and liberty to do as she pleased, but she felt that it was not the place for her, and that she must leave it.

A Carmelite nun offered her a situation in her sister's family, at the same time telling her she would find no pleasure there, but

plenty of work and trouble. This description of a place would have deterred another; nevertheless, she accepted it, and this was the place in which she drew nearer to the Lord. For here she discovered that trials and troubles are more conducive to spiritual growth, than the delicate kindness shown her in the other places where she had lived.

In her new home, the family were in the habit of spending their evenings together, and some edifying book was read aloud. This gave Armelle much satisfaction, and she besought the daughter of the house to read aloud to her while she was about her work, which the young lady did quite willingly, and often, because it gave Armelle pleasure. Once she read to her of the sufferings and death of Jesus. The effect of this holy and incomparable history upon her heart is indescribable. Till then, she had known nothing of the sufferings of Jesus, except that he was crucified. Now, she could enter fully into all the circumstances, and was enabled at once to see that the sins of the people were the sole cause of his death, and that it was because of his great love, that he willingly endured the death of the cross, to deliver them from their sins. This made such a living impression on her mind, that his love and sufferings took hold of her whole being. Earthly things now vanished from before her eyes. One only filled her soul—Christ. She was now entirely possessed with love to her Savior. At the same time, she was crushed with the sense of her sins, and was filled with contrition and repentance. She would have laid down a thousand lives if she could have freed herself from being a cause of the sufferings of Christ. She had a longing desire to have an opportunity to suffer in like manner, in order to show her love for him.

Now her strong sensibilities were to be tried in the "fire of temptation," which she had to endure for six months. "I saw myself [she says] as a poor wrong-doer seeking mercy from the Lord. My desire was so great nothing could frighten me from it, not even the remembrance of my sins and unworthiness. The more miserable I felt, the more deeply did I long to be united to Him, which was the highest and only estate I knew . . .

"Then the Lord allowed one ray of his light to touch me inwardly, by which he revealed himself to me, and made me to know that my longing wish was granted; that he had come to take up his abode in me. I felt my heart so changed that I did not know myself. Now I was entirely satisfied, and knew not if I was in heaven or on earth. The peace of God had so filled my whole being, and sanctified me, I could not doubt that he had heard my supplications, and had united himself to me! I was as sure of it, as if I had seen him with my outward eyes, for the inward light that enlightened me was brighter than the noonday sun."

Armelle was taken ill, and suffered greatly. After six months' illness, her mistress became disappointed and lost all love and es-

teem for her, believing that laziness was the origin of her implacable illness, and that the ardor of her spirit was only immodest zeal, or passion, from exaggerated devotions. A neighbor expressed the opinion that the best thing to do would be to forbid her any time for devotions, and give her so much work that her time would be entirely occupied; for without this, the lady declared, she would lose her reason, for it was believed she already showed symptoms of this. Her mistress needed nothing more to strengthen her own view of the case. So Armelle was ordered to do double work, and her fellow servant was not permitted to assist her. Armelle had now not a moment's leisure from early morning till very late at night, although constantly suffering from fever. This so weakened her that she often sank in a faint. The mistress, in spite of this, remained of the opinion that it was all imagination, of which she could cure her, and the first attempt at cure was to order her to fetch water from a particular spring, a distance out of town, in a large jar which she had to carry on her head. Added to this was endless fault-finding and scolding. After a while the fever and overstraining work threw her into bed; then the mistress heaped bitter reproaches upon her, for her illness and imaginations, and bade her at once get up and carry manure to spread over the garden. She arose and obeyed, carrying the load of manure on her head. This work lasted for two days, and was made bearable by meditating on the crown of thorns worn by the Lord.

Her mother visited her and begged her with tears to leave the place and return home; and her Spiritual Counsellor said to her: "Yes, you can go." But she replied: "How can you advise me to abandon my cross and flee from suffering? No! no! I cannot do so, as long as I am not obliged to leave. And if I have to suffer a thousand times more in this house, I will not leave; no, not until I was carried out on some one's shoulders." For five years she remained in this house, during which time no one ever heard her express a single word of impatience, or discontent.

"It seems to me," said she: "as if these sufferings were nothing in comparison to what I wished to suffer, in imitation of my Redeemer; his image hung before my eyes constantly as a Teacher, schooling me inwardly as his pupil, and my only thought was to listen to his Voice, and follow him, so that I hardly noticed how people treated me. I conversed with Him, and rejoiced that I could suffer in love for Him."

In a subsequent situation she suffered from a severe disease for nearly four years, being obliged to spend whole days in bed, in great agony, quite forsaken by everyone. As soon as she partly recovered, she was taken into the Ursuline Convent as chambermaid (in which the writer of this history lived). Here she was indulged as much as possible.

Her life enriched all the nuns, and they sought every opportu-

nity to hear her speak of Christ and his love, for the Lord filled her heart and opened her mouth to speak his praise. All who lived in the convent, gave her their full confidence, and so greatly did they respect her, that she could hold them all in order. She knew how to give them excellent advice and admonition. She could, also, always inspire Christian thoughts, and holy happiness.

After her health was restored, and the days were calm and pleasant, she longed for a situation where she would have more to suffer, and God gave her very clearly to understand, that he would not have her to remain there any longer. After four years' service in this convent, she left, and returned to her first situation.

"I begged Armelle to relate her history to me," writes the authoress of her life; "I wanted her to give me all the particulars, to tell me by what means and practices she had reached such a high standard of living.

"Whoever will have a satisfying knowledge of my life," said Armelle, "must ask the Love. To love, and to love ardently, day by day, was the only art I understood; it was the only practising I did; it was my mainspring, aim, and end, in all I did. Love taught me everything, and led me over all. It seemed as if I was Love's child, and Love was the Lord, and Love was my Father; the Guide who led me by the hand in all my work. I could only look on him and follow his leading. Through his grace, my eyes were steadfastly fixed upon Himself, so that I could think of nothing else all day long, and if my work drew my attention, and I lost him out of my thoughts, I quickly sought his presence. If my work demanded my entire attention, my heart was never far from him. As soon as the work was finished, I hurried back to him. I was like a fond lover, who, no matter what she has to do, is but half away from the beloved.

"In all my work, I had no thought to do anything for myself. Nor could I think for one moment, that my works could save me, or that I would merit the blessedness of heaven by them. My heaven was the execution of his will, and to do his pleasure.

"On waking, I threw myself into the arms of my heavenly Love, as a child into the arms of its father. I rose with a desire to serve and please him. If I found time, I knelt down before the Lord, and spoke to him, as if I really saw him with my bodily eyes. I gave myself up wholly to him, and asked him to fulfil all his holy will in me, and not suffer me to do the least thing during the day which might be offensive to him. Very often I had hardly so much time as to say the Lord's Prayer; but I did not trouble myself about that, for I had God always in my heart, as well when about my work, which I did in obedience to his will, as when I retired on purpose to pray to him.

"I dressed myself in his presence, and he showed me that his love supplied me with raiment. And when I went about my

work, even then he did not forsake me, nor I him, but he conversed with me, and I with him, yea, I was as much united to him, as when I was at my prayers, set apart for my spiritual recollection. Oh! how sweet and easy such good company made all my labor and toil. He gave me so much strength and courage, that troubles were easily overcome, and I did *all* the housework gladly, for only my body worked.

"When night came on, and every one had retired to rest, I found rest only in the arms of Divine Love. I slept leaning on his holy breast, like a child on his mother's bosom.

"If ever, through haste or temper, I felt anger or indignation, immediately I felt myself restrained, and the word with which I was going to punish a child remained in my mouth, as if my tongue was bound, and I could not express it; even a spirited word would remain unfinished.

"I often heard prayer spoken of, without a true knowledge of what prayer really was. My whole life is nothing but steadfast love and thanksgiving. This is my prayer. I know no other. I think it would have been a fault if I had left my work to entertain myself in prayer. I found him better, when I was doing my duty, than if I had gone to church at the wrong time. When I had an hour for myself, I sought a lonely spot; not to pray; I did not think of that, but to love him. His majestic qualities created in me so much pleasure, that it seemed as if I was sunk in an ocean of joy. This strengthened and encouraged me to do and suffer all I could.

"I had often more to do on the days set apart for religious worship than on other days. To me it was all the same, work or rest, light or heavy work, for I did not look on what I had to do, but on Him for whom I did all my work.

"I cannot cease from praising the Lord that he placed me in such a position; I find nothing in the world that would have suited me better. I can peacefully live in my position, without being noticed by anybody; for who would think of making anything of a servant girl? Every one dares to punish, blame and despise her, for anything she says or does. Is this not to be desired? Is it not an excellent school in which to learn humility, and in which to trust and expect all from God alone, and to seek only to please him? Truly! in what other position would one learn this better? Should not all servant girls value this as happiness?

"Oh! my Savior, but few know the blessedness of suffering with thee, despised and rejected as thou wast.

"As often as I noticed that others were thought of before me, or when the least in the house despised me, and looked upon me as a castaway, it gave me great pleasure and joy, and it pleased me to do the work that the others thought themselves too good to do, or disliked; and to be subject to the will of others, and

follow their wishes. The Lord made me submit to children, and I could obey them; my human nature sometimes felt afflicted, but my spirit found it blessed and agreeable, because it pleased my Savior, and so I felt that I could submit quite as easily to the lowest creature on earth, as to the highest in heaven; for I did it not unto the person that I obeyed, but unto the Lord.

"For those who caused me suffering, I felt the deepest love, as to a father or mother; for these satisfied the sweetest wish of my heart. I did not know what it means to have an enemy, for those who were called enemies, I called my greatest friends, the only difference was that I loved them the more. As soon as any one offended me, I took them into my heart and they had part in my prayers, even if before this, I had never thought of them.

"So I had lived for twenty years, not losing a particle of the love that he poured into my heart, on that day of my perfect surrender to him, but daily increased in it, more and more.

"What now takes place in me is so exaltingly grand, that I cannot explain or report it. My spirit seems to be lifted above all that is earthly. The joy and peace that I enjoy is so unchanging and perfect, that I believe I have already entered into the joys of the Lord. He is my life and my all; I am no more. I have lost myself again, in the source of my being; not I, but he alone, lives and rules in me. I see him only in me, and nothing else. Oh! the goodness of my God—Oh! the love and peace of God! Surely there is nothing in my heart but God alone."

Death removed her to a better life, at the age of sixty-nine years, in the year 1671, October 24.

So very like the picture of this remarkable experience is a note we find in "Kingdom Tidings" from a 'mystic' of today, that we are tempted to accept and reproduce what she calls

"HEAVEN IN THE KITCHEN."

"After some months of extra hard work, when no sooner was one spell of unexpected work completed, and rest was hoped for, than something else occurred, I was feeling it was at last impossible to go on any longer without a pause, when a request came to receive a family of eight for a few weeks till their new home was ready. It was service unto His disciples, and I could not say 'No,' although already I had an invalid requiring special attendance and cooking, and our household would then number twelve, more than I ever before had to provide for; but this was the least of the difficulties. Scarcely were these friends settled in, and the extra maid arrived who could not cook, that my own servant broke down, and was obliged to go home, only being able to return as the visitors were leaving. I could get no other aid, besides not being able to afford more expense.

"My experience in cooking was limited, and the kitchen range a very tiresome one, but His power surmounted all difficulties, and the result proved that none can work so wondrously as the Almighty One.' The cooking turned out most successfully, and the kitchen was a Bethel, full of the glory of the Lord.

"Continued setting and clearing tables, washing up, cooking, etc., etc., thinking of present needs and planning for the coming days, kept one's mind full of the 'earthly,' and left no time for quiet prayer and meditation, yet His life kept flowing through the soul in a perpetual stream of fresh, living water. Praise was rendered for everything from first to last. Accidents happened, of course, many little things came to try and test patience, but as each came a hallelujah went up from the heart to Him who had permitted it, and meant it 'for good;' each added difficulty was only as a wing to bear one higher in triumph far above all.

"The weariness of body was overcome, and to me, who never was strong enough to bear much standing, was given strength and life in abundance, in Him who is our life, so that the dear friends were not made to feel they were causing any trouble, nor did they guess the previous inexperience.

"During this, several meetings had to be addressed, with little time for preparation, and the mind so full of domestic details it was difficult to turn to anything else, but His power was specially manifested in the empty vessel surrendered to Him who sent it forth.

"This is the experience of one who once intensely disliked all household work or housekeeping, and was known to be 'anything but domestic,' but now, through God's transforming power, is equally happy and content, lighting fires, cleaning saucepans, cooking, etc., as in seeking after souls; for the service is one, whether of lips or hands."—*L. E. S., in "As a Witness."*

THE GREGORIAN 'REFORMATION' IN TURKEY.

The movement in the Gregorian community is a very remarkable, and so far as we are aware, a wholly unique and powerful one. It seems to be the result of seed-truths scattered by various agencies, which have taken root quite independently in many different centers among the young men and women of the old church. Hearts in which this seed had taken root have been naturally drawn together for Bible study and prayer, and so the old story of the 'leaven' has been lived over again. There are now probably more than twenty groups [at and about Aintab] that are holding frequent meetings, always largely attended, and in which there are abundant signs of a genuine spiritual life and growth. This movement, although deriving much of its inspiration from and having the heartiest sympathy of, Protestants, is, and from the first has been, distinctively Gregorian in its character, and Protestants who attend these meetings continue to take merely the place of friendly visitors and helpers.—*Missionary Herald.*

SABBATH SCHOOL MISSIONARY EXPERIENCES.

March in every way was a month which tended to discourage one in missionary work. The roads were nearly bottomless, and the weather unfavorable. However, I visited the town of C———, Iowa Before going there I was told by the leading Sunday School worker in the county that it would be of no use, that there was no religion there, and that I would be driven out. However, I went, and today from no field in which I have labored are the reports and results more gratifying. I met opposition, and plenty of it, from saloons, from prejudiced people, and from a foreign infidel society.

They did all they could to keep me out. I was unable to get the town hall or the schoolhouse at first, and we met for two Sabbaths in the railroad station. The week days were spent wading through the slush and snow throughout the neighborhod, inviting people out, and distributing picture cards, Testaments, and tracts. God blessed these efforts greatly. Enough was raised for a good supply of hymn books, a live superintendent was chosen, and a force of teachers. The town hall was offered then free of charge, and in the face of worldly attractions, such as ball games, picnics, and a big beer garden, the Sunday School was kept going ahead, the first and only Sunday School in a whole township.

In the south part of Emmet County there had been two schools; one was deal and the other dying. This county is so low and level that the prairies look like a big mud lake. In the effort to revive these fields I averaged twelve miles a day for several days, walking through mud and water. One Sabbath morning I walked twenty-one miles, and spoke at three points. The following Sabbath over fifty turned out where the school was almost dead, and it is now going right on in its good work. The other school was reorganized, the Lord sent them a new leader for superintendent.

A PIONEER NATIVE EVANGELIST.

The first Mexican convert ordained to the gospel ministry [apparently a man of inherited wealth] was converted while at school in the East, and upon returning home renounced Romanism. He says: "I carried Bibles and tracts into the homes, and exhorted in the villages and among my shepherds. Often while tending sheep in the wilderness, on my bended knee had I besought the Lord to send some Moses to lead this people. My prayer was answered. In 1869 the first Presbyterian church for Spanish-speaking people was organized in Las Vegas with nine members. My labors (as evangelist) extended to villages, plazas and isolated ranches. We opened up the country for Presbyterian, Methodist, Congregational and Baptist workers, and their schools and churches, in this vast and promising field. Since 1869 thirty Spanish churches, seventeen English and six Indian have been organized, with 3,396 members in three presbyteries. This is but the beginning; and full fruition is still to come."—*Assembly Herald.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

PERIOD OF THEOCRACY, OR "JUDGES."

JEPHTHAH, THE GILEADITE, HIS VOW, AND THE FATE OF HIS DAUGHTER.

In the catalogue of Israel's saviors by special Divine appointment, while the people had no hereditary prince, we now come to the name of Jephthah, and to the supposed impious vow, and more impious human sacrifice, which the accepted versions of Judges xi:31, inconsistently and unlearnedly attribute to one of those God-fearing heroes of faith celebrated in the book of Judges and the 11th of Hebrews.

The first verse of our chapter (Judges xi) emphasizes the military distinction of Jephthah, and verses 5 to 10 give remarkable evidence of the estimation in which both his valor and character were held by the very authorities and kinsmen who had outlawed him for a cause in which he had no part. In short, they resorted to him in his exile, where (like David afterwards, in a similar plight) he had organized an irregular soldiery of fellow outcasts, and offered to make him their prince if he would take command in the war with "the children of Ammon."

For, after the 22 years judgeship of Jair (also a Gileadite), "the children of Israel again did evil before the face of the Lord, and served Baalim and Ashteroth," and, in short, all the gods they could find (x:6) among the heathen nations far and near. They seem to have been at this time extraordinarily religious, as idolaters, like the Athenians whom Paul addressed, Acts xvii:22. Consequently, they were brought again to their knees before God by invasion and oppression on the east and on the west; but especially from their neighbors east of the Jordan, where the Gileadites suffered severely the direct force of the victorious enemy trampling over them and crossing the Jordan into the lands of Judah, Benjamin and Ephraim. With bitter repentance they gathered at Mizpeh, where was the ark of God, in confession, supplication and renunciation of their idols, inquiring for a man who should raise

the standard against "the children of Ammon." The man was Jephthah, and he devoutedly "uttered all his words before the Lord, in Mizpeh" (xi:11), in connection with his inauguration as the leader, under God, of His people. Not only so, but he reveals to us a character opposite to that of the degenerate generations "who knew not the Lord, nor yet the works which he had done for Israel," in the correspondence which he opened with the children of Ammon on the unrighteousness of their aggression upon the lands of Israel. In the diplomatic debate on this question of international law and right (xi:12-27) Jephthah discussed the history of Israel's past relations with Ammon, with an intimate knowledge, a godly faith and unanswerable logic, and a splendid eloquence, that stand conspicuous among the public papers of Hebrew theocratic statesmen.

Was this the man whose chosen foundation of hope in God for victory was the promise of a human sacrifice, customary among the heathen (2 Kings iii:27), but chief among the causes of God's abhorrence and punishment of his own people? If the book says so, we must believe it, with whatever difficulty or pain. But let us see what the text really does say, as Hebrew scholars (and the only Hebrew scholars who have critically examined it, so far as the writer has observed) translate the passage.

About forty years ago (we regret that we cannot precisely place the date) Dr. Samuel Warren contributed to the *Bibliotheca Sacra* an article on this question, in which he showed that the accepted version of Judges xi:31 (Jephthah's vow) is not more repugnant to humanity, religion, and the high standing of Jephthah among the heroes of faith, than to the plainest canons of textual criticism. A strictly correct rendering of the Hebrew text is, literally, as follows (we assume only to produce an abstract of the learned writer's argument):

"The comer-forth of my house to meet me when I return in peace from the children of Ammon shall surely be the Lord's, and I will offer him a burnt-offering."

The only open question here for the translator was the gender of the last pronoun, which is indeterminate, whether "him" or "it." But this question is determined by the very nature of a thank-offering, which could not be confounded with a burnt or sin offering; and also by the law of votive offerings given in the last chapter of Leviticus and the sixth of Numbers, relating to persons dedicated (instance the child Samuel), and also to things and to

beasts; showing, in Leviticus, how dedicated persons and things might be redeemed at certain rates in money (so that the vow did not, on any supposition, call for the impious sacrifice, which would therefore have been as wanton as abhorrent to God and man); although beasts, unless unclean, could not be redeemed, but must be sacrificed. Connecting this ordinance with the provision for the consummation of votive offerings of the person in Num. vi, it is clear that the burnt offering which Jephthah promised to the Lord was supplementary, according to the ordinance, to the accomplished dedication of the person; an accompanying rite always necessary for the sinfulness of the worshipper, and to which was added also the peace-offering, the meat-offering, and the drink-offering.

It would be well if translators and commentators were always as familiar with the history, customs, and religion of the Hebrews, when they criticise their Scriptures, as the outlaw of Gilead. But the most ordinary discretion, unaided by critical comparison, ought to forbid the choice of "it" for the indefinite Hebrew pronoun; arbitrarily referring that pronoun away back to "the comer-forth of my house" as antecedent in place of the substantive and the implied object of the offering.

But, again, still more perverse seems the interpolation of the propositions *to* and *for* before the indirect objects, neither of these prepositions being found in the Hebrew text, being, in fact, usually omitted, as they are in our own language. "I will offer *'it' to* Him *for* a burnt offering" is indeed a triple interpolation; no less than three words intruded that have no business nor excuse to be there, unless to express the translator's strange prepossession for the horrible!

However, although preferring this strange violation of the Hebrew text for the place of honor in their version, it seems that King James's translators themselves did not feel satisfied with the conclusion to which it brought them, for they supplied in the margin an alternative reading, thus: ". . . shall surely be the Lord's, *or* I will offer it to him for a burnt offering," retaining thus their three interpolated words and adding still a fourth to make the effect more tolerable. Thus, again, there is introduced, to cap the whole monstrosity in translation, a repitition of the fatal incongruity by which the accepted version condemns itself: the confusion of the votive thank-offering with the *sin*-offering (burnt-offering) which could

have no relevancy to a dedicatory vow, except as the expiatory accompaniment attached to such vows by the ordinance in Num. vi, and indeed to all presentations by man of himself or of his belongings to God.

Further argument would be superfluous as to the proper translation of the text. But we are tempted to point out one gross inconsistency farther, of the accepted version with the context (vs.37 and 38). What occasion had the maiden and her companions to bewail her virginity, in particular, upon the mountains, except upon the ground that she was dedicated to a life of virginity before the Lord? This consideration gives the only reasonable significance to the expression. Otherwise it was her present virginity that she deplored; a construction as preposterous as coarse. As the sequel of the vow, it is added that "she knew no man"; referring to her subsequent, not expressly to her previous life.

Finally, two palpable mistranslations more had to be made, in verse 40, to bring the supposed incidents into line together. It is said in the version that the daughters of Israel went yearly to *"lament"* the daughter of Jephthah: not because the original says so, for it says no such such thing, but because the assumed situation did not admit of any other kind of commemoration than one of grief, such as indeed it has been made for ages to more than Israel's daughters. The Hebrew word is nowhere used in this sense, but is the one used where Deborah extols the mighty acts of the Lord, and where it is said in Proverbs that the virtuous woman shall be praised. Moreover, the cruel necessities of the translator under his theory of the case were not ended with the interpolation of three or four "fake" prepositions, but finally exacted the *suppression* of one that *is* in the original of verse 40; the preposition *lo* before "the daughter of Jephthah," showing that the yearly visit of the Hebrew maidens was one of praise and honor, so long as she lived, *to* the fair devotee who was the monument at once of God's glorious deliverance and of the pathetic sacrifice of her own and her father's all in life (posterity) as a thank-offering vowed beforehand for the same.

But many readers would pay more regard to a criticism less convinced and more balanced than ours. Quite such is a grammatical discussion of this text which appeared in the *Homiletic Review* for April, 1901, from the pen of Rev. Wm. G. Funk, A.M., of Old Forge, Pa. The following is his transliteration of the text,

in which the English constituents representing each of the Hebrew words are united by hyphens: "And-it-shall-be, the-comer-out which coming-out from-my-door-of-my-house to-meet-me at-my-returning in-peace from-sons-of-Ammon shall-be-to-Jehovah and-I-shall-cause-to-go-up-him a-burnt-offering."

The author states that the point of translation is this: Is the suffixed pronoun in the last line (whether *him* or *it*) the *direct* or the *indirect* object of the verb "cause to go up?" [If the direct object, *him* or *it* would be that which is caused to go up, or offered, in accordance with the received version. On the other hand, if the indirect object, *him* would mean one *to* whom the sacrifice is offered.] According to the general rule [quoted from Green's Hebrew grammar] the pronoun thus suffixed or added to the verb is made the *direct* object of the verb, and the received version would therefore stand. But this rule is not without exceptions, of which are cited the following: Judges i:15, "thou-hast-given-me a south land," meaning, evidently, *to* me. Judges xxi:22, "grant-us them," evidently meaning "grant *to* us them." Job. xxxi:37, "I-would-declare-him the number of my steps," necessarily, "declare *to* him," etc.

But another rule quoted says that a verb of motion [such as "go-up"] may have for its object, without a preposition, the *place* which it immediately concerns: for instance, Exodus xvii:10, "they-went-up the top," for "they went up *to* the top." Here we have the very same verb [go up] as in the clause under discussion, without a preposition, and we may well consider both these exceptions [the class of exceptions previously noted, and the exceptional rule for verbs of motion, like *go-up*] as applicable to the case in hand.

Moreover, besides these there is another argument. In the two words composing the expression ["cause-to-go-up-him a-burnt-offering"] we have one and the same verb root for both; used in Lev. xiv:20, and in many other places, side by side, making the expression literally this: "cause-to-go-up-him-that-which-goes-up." This being in fact the only way the Hebrew had to say offer [cause to go up] a burnt-offering [that which goes up], it is therefore but the violence of a foreign tongue, to put in translation any word between them [such as the *him* or *it*], and they are properly read in direct connection, thus: "I will offer a burnt-offering [cause to go up that which goes up] to Him."

The author concludes with submitting the question, "What is the better way to solve the difficulty [about Jephthah]? Let each one choose." We need not violate this judicial position farther than to add that he seems to have left us no choice but "Hobson's." It is plain that our translators have blindly applied a general rule of grammar with entire disregard to common exceptions that

are obvious and imperative from the conditions in such a case as this. Only those to whom any old thing is quite above review should have any difficulty in reconciling Jephthah's vow with—everything else.

BIBLE REVISIONS REVISED.

MATTHEW XXI:15-32.

15. "And the children that *were crying* in the temple." R.V:—optional but more graphic form. "They were sore displeased" (*ēganaktésan*) is softened by the revisers from the more literal sense in the A.V., to "moved with indignation." Why so?

16. "Hearest thou what these *are saying?*" (R.V.) is another optional but more graphic form than the A.V.—"Did ye never read?" (R.V. corrected tense); but *katērtisō* ("I perfected," or might perfect) seems to be a reading unrecognized or else mistranslated, in both versions—with a view to correct the quotation?

17. "Went forth out of the city" (R.V.) is an accurate though immaterial emendation.

18, 19, 20. The revised version is preferable in minutiæ.

21. "Be thou taken up" (*harthēti;* apparently from *haireō,* not *airō*) is the revised correction of A.V. "removed."

22—26. These verses give occasion for no emendations, except "We fear the multitude" or present crowd (*ochlon*) R.V., not "the people" A. V.

27. "We know not" (*ouk oidamen*) is a literal correction by the revisers. But "we do not know" would express more distinctly the evasion of the scribes, which the A.V. sought to suggest by "We cannot tell."

28, 30. The two sons in the parable are transposed in the text of Westcott and Hart, from the order in both versions. Other variations are indifferent.

31. The transposition above noted leads to a change of the answer; not to "the second," but to "the later" (*husteron*): later action; giving a prophetic meaning, which perhaps influenced the preference of the later editors.—"The publicans and the harlots *go before you* (*proagousin humas*) into the kingdom of God:" would not this literal order of the words be preferable to that in the versions, as intimating not only a fact, but also an example that the Pharisees might well follow?

32. "Ye believed him not . . . but the publicans and harlots believed him . . . and ye repented not that ye might believe him." In both versions this translation is inexact. "Believed *on* him" is correct for *episteusate autō* in each repitition; and in the last, it is, "repented not to believe on him" (*pisteusai autō*). Why should a fear of applying a similar expression ("believe *on*") to the forerunner as to the Christ, make us alter the words of Jesus Himself?

THE EVIL ÆON AND ITS ENDING.

JERUSALEM AS A TYPE OF THE HARLOT CHURCH.

Ezekiel xxi, etc.

Again the word of Jahveh came unto me, saying, Son of man, cause Jerusalem to know her abominations; and say, Thus saith the Lord God unto Jerusalem . . . In the day thou wast born, none eye pitied thee . . to have compassion on thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee in thy blood, Live: yea, I said unto thee in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thy hair is grown, whereas thou [wast] naked and bare.

Now when I passed by thee and looked upon thee, behold, thy time [was] the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands and a chain on thy neck, and I put a jewel on thy forehead and ear rings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment fine linen and silk and broidered work: thou didst eat fine flour and honey and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.

> O Tyrus, thou hast said, I [am] of perfect beauty . . . thy heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness.

and poured out thy fornications on every one that passed by: his it was. And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: [the like things] shall not come, neither shall it be. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit wheredom with them, and tookedst thy broidered garments and coveredst them; and thou didst set my oil and my incense

before them. My meat also which I gave thee, fine flour and oil and honey, [wherewith] I fed thee, thou hast even set it before them for a sweet savor: and [thus] it was, saith the Lord God.

Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these thou hast sacrificed unto them to be devoured. [Is this] of thy whoredoms a small matter, that thou hast [also] slain my children, and delivered them to cause them to pass through [the fire] for them? . .

And it came to pass after all thy wickedness (wo, wo unto thee, saith the Lord God), [that] thou hast also built unto thee an eminent place [Babylon?] and hast made thee a high place in every street . . .

Wherefore, O harlot, hear the word of Jahveh: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them; Behold, therefore I will gather all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

> Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms and families through her witchcrafts, behold, I am against thee, saith Jahveh of hosts, and I will discover thy skirts upon thy face, and I will show the nations thy nakedness and the kingdoms thy shame (Na. iii).
>
> Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance [symbol] through all the earth. And behold, there was lifted up a talent of lead, and this is a woman that sitteth in the midst of the ejpheh: and he said, This is wickedness; and he cast it into the midst of the epheh, and he cast the weight of lead upon the mouth thereof. Then I lifted up my eyes and looked, and behold there came out two women, and the wind was in their wings: for they had wings like a stork: and they lifted up the ephah between the earth and the heaven. Then said I unto the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar [at Babylon]: and it shall be established and set there upon her own base (Zec. v).
>
> And there came unto me one of the seven angels that had the seven bowls, and talked with me, saying unto me, Come hither: I will show thee the judgment of the great harlot

that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored Beast full of names of blasphemy, and having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls; having in her hand a golden cup full of abominations even the unclean things of her fornication: . . And I saw the woman drunk with the blood of the saints and of the martyrs of Jesus . . And the ten horns which thou sawest, and the Beast, these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh and shall utterly burn her with fire (Rev. xvii).

And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair: thy lovers will despise thee; they will seek thy life (Je. iv).

And I will judge thee as women that break wedlock and shed blood are judged, and I will give thee blood in fury and in jealousy. And I will also give thee into their hand, and they shall throw down thy eminent place and shall break down thy high places: they shall strip thee also of thy clothes, and shall take away thy fair jewels and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones and thrust thee through with their swords; and they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot.

And the word of Jahveh came unto me saying, Son of man, the house of Israel is to me become dross: all they [are] brass and tin and iron and lead in the midst of the furnace: they are the dross of silver. Therefore saith the Lord God: Because ye are all become dross, behold, therefore will I gather you into the midst of Jerusalem, [as] they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it to melt [it]: so will I gather [you] in my anger and in my fury, and I will leave [you] and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof: and ye shall know that I, Jahveh, have poured out my fury upon you.

(Mal. iii.) But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, . . and he shall sit as a refiner and purifier of silver, and he shall

purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jahveh an offering in righteousness . . . And I will come near to you in judgment, and I will be a swift witness against the sorcerers and the adulterers, and against false swearers, and against them that oppress the hireling in wages, the widow and the fatherless, and that turn aside the stranger, and that fear not me, saith Jahveh of hosts.

(Eze. xxi.) Thus saith Jahveh: Behold, I am against thee, and will draw forth my sword out of his sheath and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against ALL FLESH FROM THE SOUTH TO THE NORTH; that all flesh may know that I, Jahveh, have drawn forth my sword out of his sheath: it shall not return any more.

(Je. xxv:29). For lo I begin, to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword UPON ALL THE INHABITANTS OF THE EARTH, saith Jahveh of hosts.

(1 Pe. iv:17). For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?

(Eze. xxi.) A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter: . . it contemneth the Rod of my Son as every tree: he hath given it to be furbished that it may be handled: this sword is sharpened and it is furbished, to give it into the hand of the slayer: . . and what if the sword contemn even the Rod!

(Zec. xiii:7) Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith Jahveh of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.

SAN FRANCISCO NOT NEW YORK.

A friend in California notes for us in the San Francisco *Bulletin*, that Rev. Moses Berkowitz, the Presbyterian missionary to the Jews, was elected vice-president of the San Francisco Ministerial Union, and another Jewish Christian, Rev. Wm. Jacobs, participated in the services. It is not certain that New York Presbyterians have any converted Jews in their ministry, to whom public official compliments would be appropriate, but if they had, it is not certain that the anti-Jewish-Christian moneyed element in church and synagogue would allow it, or that the prevailing sentiment would move our churchmen to ask leave.

"Salvation."

Evangelizaton of The Jews

LETTER FROM HERMANN WARSZAWIAK.

New York, April, 1902.

Beloved in the Faith:—Peace be unto you, and love with faith from God our Father and the Lord Jesus Christ. It is my pleasure to testify again of the goodness of the Lord and His marvelous blessing on the work among his chosen people Israel. Jews come from as far as Harlem, and from out of town; although no invitation cards have been issued for a long time past. Not to mention ordinary meetings, when we are often compelled to turn away numbers of Jews for want of room, I may say that only last night again (Friday evening, April 18), some hundred Jews were unable to get inside the hall, and the janitor had his hands full to keep the crowd outside from breaking in, although he put a sign up, "House full, no more admitted."

Meantime the house inside was packed to suffocation, two men sitting on one chair, and every inch of standing room occupied, and what was the attraction? Nothing special, indeed nothing in particular whatever. There had not been any extra announcement, except of a sermon on "Christ our Passover," on account of the Jewish feast of Passover being due in a few days.

The meeting opened as usual, by singing first the Hymn, "My faith looks up to Thee, thou Lamb of Calvary," followed by the Hymn, "More Love to Thee, O Christ"; and finally our favorite Hymn, (which we always sing) "Alas! and did my Saviour bleed." Then prayer, the reading of Scripture in Exodus xii:1-20, and Mark xiv:1-46. The sermon lasted for an hour and a half, during which time not a soul would move, and a pin dropped on the floor could be heard. The meeting was closed with prayer, as usual, and the people dismissed with the benediction.

O! how I wish some of our Christian friends were with us to see with what intense earnestness these Jews sit and listen to the preaching of the glorious Gospel! No disturbance, no curiosity, no contentions of any kind, but an intense desire to know if after all this Jesus be indeed the Christ they wait for so long.

TWO MORE HEBREWS BAPTIZED.

Three weeks ago, two more Jews who have for the past year

or more been constantly in attendance here, openly confessed their faith in Jesus, and received the holy ordinance of Baptism. One of these brothers, a man of forty, seems to be filled with the Holy Ghost. One night I asked him to relate the story of his conversion, and to tell his unbelieving brothers what led him to believe and be baptized into Christ. As he got up and looked over the audience before him, he said:

"Brethren, right here I see a few of my old friends, who only this last day of atonement stood near me in the Synagogue, and saw me pray and pray, fasting and weeping for the forgiveness of my sins; and they no doubt remember that when all was over, and we went home from the Synagogue that day, I spoke to them and told them my heart was heavy, as I knew my sins (and theirs too) were not forgiven, and that we were the same sinners as we were before the 'Day of Atonement.' Well, my brethren, I began to listen with different ears and a different heart to all the preaching of Mr. Warszawiak; I took home a New Testament, and reasoned also by myself. I then commenced to pray God to give me light, and today, thank God, I know I am a saved man, I know that Jesus Christ died for my sins, and that my sins are all forgiven because of the atonement He made for me when He died on the Cross of Calvary."

Brother L. spoke for a half an hour, and every listener (many of whom were truly his former companions and friends) were deeply affected by the power of his simple testimony, and the intense earnestness with which he delivered it. After the meeting many came up to him, congratulated him, and gave him their best wishes in his new-found faith and happiness.

I really believe our Christian friends do not know what a great blessing they are missing by neglecting this work of the Lord, and what good they would do with a little help. I will now put down for your earnest consideration

NINE REASONS FOR THE IMMEDIATE EVANGELIZATION OF THE JEWS.

I. The Divine Command: "Preach the Gospel to every creature" —this includes the Jews.

II. The Divine Order: "To the Jews first."

III. Our Debt to Them: 1. Jesus was a Jew. 2. The sacred writers were Jews. 3. The first Christians were Jews. 4. Paul the Apostle of the Gentiles was a Jew. 5. The Bible is Jewish history, and wholly a Jewish book.

IV. The *Present Generation* Ought to be Evangelized. They have not truly heard of Christ, and many of them do not even know of the existence of the New Testament.

V. Their Religion is a *dead one:* it is a physical impossibility

to be a true Jew.

VI. A Crisis is reached in their History: the movement of the present is towards Infidelity or Christianity.

VII. Work among them has Many Natural Advantages: 1. They are great inquirers and readers. 2. They are ready to argue. 3. They have a wonderful spiritual history behind them. 4. They are looking for the Christ whom we preach. 5. They already believe four-fifths of the Bible.

VIII. They Hold the key to the situation, be it political, financial, or religious.

IX. They are naturally equipped to become excellent missionaries: 1. They have intellectual superiority. 2. Extraordinary linguistic powers. 3. Are great travelers. 4. Already in all parts of the world. 5. Are inured to all varieties of climate. 6. Know the manners and customs of all people. 7. Are born orators. 8. When converted, they are keen and successful evangelizers.

May God kindle a fire of love in your hearts for His despised and down-trodden people of Israel, that ye may help them to find Jesus "whom to know is life eternal."

With a heavy heart but an abiding faith in my ever blessed Lord and Savior, I am, "Looking unto Jesus,"

Yours faithfully in His service

HERMANN WARSZAWIAK.

16 East 8th Street, New York.

JEWISH BIBLE CLASS.

424 GRAND STREET, NEW YORK.

At the end of April, 1902: the subjects of the present series had been followed in course as far as the Acts of the Apostles, (Mr. Warszawiak interpreting) and had been devoted for some weeks past to showing the Jews what few Christians seem to have understood: that the Jewish people, in contradistinction from the corrupt ruling hierarchy of that day, actually accepted Jesus as their Messiah; constituted, under Jewish Apostles, the Church of Jesus Christ; and extended it throughout the Roman Empire, to the Pillars of Hercules and as far as the British Islands. But, while of the sect of the Pharisees, who might be called the orthodox Jews of that day, and those of that sect who were rulers, some were believers, secretly or otherwise, and "a great company of the priests were obedient unto the faith;" yet the semi-infidel sect of the Sadducees, whose distinctive doctrines are abhorrent to all orthodox Jews of the present day, then held the

high priesthood (Acts v:17) and the ruling powers in the grand council of the nation, and exerted all their authority in vain to check the general gathering of the people to Jesus, and to the Apostles who "filled Jerusalem with their teaching" and with wonders of almighty power, in His name. First, the Sadducean rulers tried arrests and severe threatenings; until the progress of the faith in Jesus and his resurrection—the great object of Sadducean hatred and dread—had attained such headway that they dared not do anything, but finally agreed to the counsel of the great Pharisee Gamaliel (Paul's preceptor), to the effect that if, as they believed, this Jesus was but another false Messiah, they had only to wait for his disturbance to blow over, as all previous ones had done.

Finding, however, that it showed no signs of blowing over, they resolved to hasten the end by argument, in which they felt sure they would have the advantage through their learning in the law and the prophets, and the assumed truth of their opinion. Four of the most prominent 'synagogues' or sects rose up, whether at once in concert, or in a succession of efforts, we are not informed, and held a great public debate, or rather series of debates, in which Stephen withstood singly the learning and ingenuity of the ablest debaters the opposing organizations could put forward. Needless to be told that this campaign lasted through days, or possibly weeks, of unparallelled public excitement in Jerusalem. But Stephen, "filled with the Holy Ghost," and fed by the same spirit with the word of God in all its power, proved the promise of his Master (Luke xxi:15) "I will give you a mouth and a wisdom which all your adversaries shall not be able to gainsay nor resist." The result of the great and prolonged debate was overwhelming defeat to the opposers of Stephen (Acts vi:10); although they had numbered among them the ablest and most zealous Pharisee among "them of Cilicia," namely Saul of Tarsus, then a late pupil of Gamaliel, but far outrunning his moderate master, in his fanatical devotion to the passing system of typical rites, fulfilled in Christ, but which he thought were and ought to be perpetual. The defeat of this last and best-planned effort to check the rising flood of popular faith was obvious to all in the increasing numbers and confidence of the multitude of believers, as the debate proceeded from day to day.

The case of the rulers was now becoming well nigh desperate, and something must be done, for their fear was not wholly unreasonable, of a political revolution that might bring some of them to punishment for the murder of Jesus.

What was done? The same desperate resort to which they had fallen back against Jesus in person, when they had found, as they said, that "the world was gone after him:" the vile trade of professional perjurers, that flourished at the seat of official and judicial corruption which the Jewish and Roman authorities, be-

tween them, had made of Jerusalem. "They suborned men" who proclaimed that they had heard Stephen in private betray blasphemous hostility to Moses, to the law and the temple of God and to the God of Israel himself. By spreading this false report, "they stirred up the people," so that once more it was possible to arrest the alleged blasphemer and bring him before the council for trial.

But the trial was worst of all for them, for they were from the first subdued by the glory of the Holy Spirit in the face of Stephen, as in that of Moses of old, which riveted on him the involuntary gaze of all the council "as it were the face of an angel" (Acts xi:15). Stephen then proceeded to make, as it were, his confession of faith in answer to his accusers and to the official question, "Are these things so?" The speech which fills the 7th chapter of the Acts to the 53d verse, was a summary of the Jewish faith and history, to the end of the 50th verse. Then followed a sudden and startling burst of holy denunciation of continuing unbelief in the then present generation, of the worst type of their oft-apostatizing forefathers. Rage responded to this rebuke, with gnashing of teeth, while a wondrous theophany met the upturned gaze of the martyr, and he exclaimed, "I see Him! I see JESUS in the opened heavens, standing at the right hand of God in the glory of God!"

Madness seized the whole council. Forgetting all forms of procedure, they broke up in a yelling mob and rushed upon the victim, stopping their ears lest they should hear more of that terrific vision, hurried him outside the wall of the city and buried him under a torrent of stones from all their soft aristocratic hands. But one form was not forgotten: the false witnesses were had to perform their part as foremost, stripped to the work, in hurling the first signal missiles. "And they laid down their clothes at the feet of a young man whose name was Saul" (Acts vii:58).

Stephen, still fastening his upturned gaze on the glorified Christ, committed his spirit to Him who stood waiting to receive it.

This deed of blood with irresistible power and success turned the scale which had balanced on the question of Stephen's orthodoxy, and the fury of the rulers found no farther restraint from the popularity of the wonder-working gospel which heretofore had daunted them. Led on by the maddened and reckless zealot, Saul, a bloody persecution raged against the numerous but defenceless flock of believers, who fled in all directions from the city and were scattered abroad throughout the regions of Judæa and Samaria; only the Apostles daring to stand their ground, under the marvellous protection of the Almighty Lord with all power in heaven and earth guided by Divine and infallible wisdom to His own ends. The scattered flock fled not silent, but "went everywhere preaching the word," and some, who had

come from remoter parts, carried the Gospel to their former homes in other parts of Asia, and doubtless, directly and indirectly (as in Acts viii) to Europe and Africa; while Saul also "went every where" "making havoc of the Church," and "persecuted them even unto strange cities."

JEWISH SOLUTION FOR A CHRISTIAN PROBLEM.

The recent sale of one New Jersey village, and a part of another, both of which had been connected with the Baron de Hirsch Fund, and the assertion in recent magazine articles by Israel Zangwill, to the effect that the Hirsch colonies have generally proved to be failures, have led Judge Myer S. Isaacs, President of the Baron de Hirsch Fund, to say, in an interview printed in the New York *Sun*, that the Hirsch fund in the United States, amounting to about $3,000,000, is not employed in the work of colonizing, but rather in assisting individuals to leave congested urban districts for smaller communities, and especially for farming communities.

THE JEWISH COLONIZATION ASSOCIATION

which carries on the Hirsch colonizing work, is a European organization, and has about $45,000,000. This organization establishes colonies in the countries of Southern Europe, in the Holy Land, and in Argentina. The Hirsch Fund Association here does not agree with that association in colonizing the Holy Land; but it does agree in the work of assisting immigrants to this country or Canada. Judge Isaacs states that there are in Connecticut, Massachusetts, and Rhode Island about 75,000 Russian Jews established on farming lands. Of this number about one hundred families have been assisted by the Hirsch Fund. He says:

"The Fund prefers to scatter the persons whom it aids, sending them only to places where it is reasonable to believe that they will have work. It established nine years ago one colony, or town, in Cape May County, N. J., which is known as Woodbine, and this has been found sufficient in the opinion of the managers of the Fund.

"The town has now reached a population of about 2,000 and is progressing satisfactorily, the people having work, either at farming or in the trades, and having homes for which they are slowly paying.

"Aside from this town and the people whom it sends there, and aiding persons to reach places where they may find occupation or to get a start, as in the case of the New England immigrants, the Fund devotes its attention to educating individuals for agricultural pursuits or for the trades.

"At Woodbine it conducts an agricultural school, and here in New York a school for instruction in the mechanical trades. The boys of this New York school find work as helpers and soon make progress in the trades for which they have been trained.

"For those who have been through the agricultural school there are almost always places waiting, places where they are wanted to take charge of dairies or some other work about a farm. One of the graduates of this school is now an assistant professor at the New Jersey State Agricultural College at New Brunswick.

"On March 30 a class of thirty students in the Woodbine agricultural school will be graduated, and the managers of the Fund will go down to Woodbine for the occasion.

"The Fund also lends money sometimes for the construction of houses where there is prospect of numbers of the people it wishes to help finding work. And occasionally it builds factories which it rents for a dollar or other nominal sum for the purpose of inducing men able to operate the factories to establish themselves in some particular place where the people it wishes to help may find work. This nominal rental is for a limited period, and if for that time or at the end of it the factory owner is paying out a specified sum in wages, with the prospect that the wage-earners may continue to find occupation there and make headway, the factory building is made over to the owner without cost."

All this, however, be it remembered, is purely and intensely *sectarian* work; not so broad as racial, not even for Jews as such, but exclusively for professors of the Rabbinical faith, the most bigoted and intolerant of all religious sects in the world, doubtfully excepting the Mohammedan. No Jew who diverges in the least from the traditional tenets can share in Hebrew charities, general or local. A Christian Jew is to them an outcast from the pale of humanity, and an object of the only persecution for conscience sake that is known in America at least.

But the example of munificence and wisdom in method, sectarian and narrow though it is in spirit, ought not to be lost on the Chrstian world. God forbid that we should ever imitate the inhumanity that excludes its own flesh and blood from charity on account of religious or irreligious differences. But here is a variety of Christians, peculiarly precious by nature to our Lord and all His brethren, for whom no place is allowed or provided on earth. When will 'Christianity' become Christianized or humanized enough to do for proscribed Jewish Christians what is done by Jewish institutes for Jewish unbelievers?

Some Hebrew scholars tell us that the phrase of promise, "the seed of the woman," means the seed of *the woman alone—virgin-born.*

The leading article of this number is placed in the department *Evangelization of the Jews,* to which it relates as a passage from the current lessons given to the large Jewish Bible Class at No. 424 Grand street, New York. The selection of this passage is prompted by the singularity of the view therein taken of the reception of Jesus, the Messiah, by the Jewish people, and of the position of the Separated or unbelieving Jews from that day to this, relative to the vast posterity of Abraham that are mingled with other believers throughout the Christian world. The Separated Jews are unconscious of their excision from their race at large, and the Christian world has failed to see it. Perhaps it is incredible that such a fact could escape the notice of innumerable pious students who have pored over the Gospels and the Acts of the Apostles, these many centuries past. Possibly, again, it may have been noted in a corner of some commentary or history, and fallen into oblivion as not worthy of respect. Here and there a private reader may find use for it now, as introduced on page 217 of this number "SALVATION."

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CONVICTION, REPENTANCE, AND CONVERSION NOT SUPERSEDED,

BUT DEEPENED BY SPIRITUAL PROGRESS.

Among causes of the general decadence of spirituality in the churches where it once prevailed, none is more notable or oftener noted than the present rarity of pungent conviction and repentance of sin, and of profound conversion or change of heart, in those who are received by evangelical churches into full fellowship. Conversion, as the basis of church-membership, has been practically reduced to a purpose to lead a Christian life. Much is made by anti-supernaturalists of the "turning" (corrected version) so often spoken of in the New Testament as a fact and also as a requirement and a condition of grace. It is treated as if it were in itself an effective introduction into the kingdom of God; thus substituting a sinner's impotent resolution to "turn over a new leaf" for that regenerating operation of the Holy Spirit (Jno. i:13, iii:3, 5) without which, as Jesus so emphatically taught, and as all who have tried it have found, it is impossible to enter into the kingdom of God.

Much is said of a necessity for adapting Christianity to the age. We believe, on the contrary, in adapting the age to Christianity, as the proud age of classic Greece and Imperial Rome was adapted, by the miraculous power of the Spirit and the Word. Since that period there has been but too much theoretical adaptation of Chris-

tianity to the crude reasonings of men. It had to be, in the development of philosophical theology by the human mind; and we are not through with it yet. Nicodemus wanted to know "how," and successors undaunted by our Lord's discouraging reply to him have insisted on being wise beyond that which is written, in defining and timing the inscrutable process of regeneration. The notion that one can do nothing but wait and wrestle in prayer for it, is one of those dogmas, and one that has already given place to the Lord's own instruction to follow Him without delay while waiting on the work of the Holy Spirit. But from the harsh, illogical and unscriptural treatment of the inquirer, presumption now turns to an opposite method fundamentally false and fatal; quite dispensing with that mysterious experience which was formerly assumed to be prevenient and instantaneous.

There may be various other changes from traditional crudities to the pure teachings of Divine Inspiration, which will adapt our representation of Christianity to the special wants (not the views and inclinations) of a more critical age. For instance, if the present age needs a Christian Positivism, instead of blind faith imperfectly certified, (as we believe it does) there is nothing to hinder, and everything to demand from the Church, a positive demonstration of Revelation as a Divine Fact, and also as scientifically impregnable Truth in its particulars. That was originally the foremost motive and endeavor of this publication. Besides this, however, in the development of "Salvation," at once as a public work and as a personal experience, we find further new conceptions of it demanded by the modern conditions of human life and mind. And while too often an examination of the proposed adaptations of Christianity to the age reveals altogether retrogression from the spiritual and supernatural, to the dead plane of outward social and economic relations; on the contrary, the new want of the Church and the world now unfolded, is a far more spiritual and supernatural life than the Church at large has ever been able to receive or to recognize.

Going back to sin and repentance—those first and fundamental realities in former religious experience—we know that the stern old preaching (and, alas, its mighty results in great part) has passed away under the refined moral ideals and practice of modern church-going society. It is still as good as ever for people who are visibly and consciously wicked. "Some men's sins are

open beforehand, going before unto judgment;" and the Spirit and the Word find consciences into which to strike that conviction and despair, as of lost souls, which cannot be assuaged but by an enrapturing view of the atoning sacrifice and regenerating grace of Christ. Not only in the barbaric and the semi-barbaric purlieus of wickedness is there this kind of consciousness of sin to be awakened, but also it lurks in good society under some respectable reputations, as a record of concealed iniquity admitting of no palliation in an awakened conscience. There is a great default in preaching that forgets concealed wickedness and dares not probe it; and the searching old-fashioned preaching of it is a continuing necessity for all time.

But alone it does not meet at the same time the prevailing condition of souls in the congregation, or in the Church, where the operation of Christian civilization has abolished practices of wickedness and produced the clean, honest, truthful, chaste, kind, blameless lives that we love to recognize and to assimilate ourselves to by association. What shall the preacher say to them of sin, repentance, and conversion? They know not how to apply such terms to themselves unless in a negative, intangible and imperfect sense.

Hence, again arises a real modern necessity for adaptation. Not a superficializing and minimizing of sin, repentance and conversion, to meet the condition of those who seem to us and to themselves to be almost good enough for heaven already. On the contrary a more profound research of spiritual sin is called for by the improved condition of morals where they are most improved. Otherwise, our truly good neighbors, in the congregation and in the Church, can never truly know themselves sinners and great sinners before God, never profoundly repent, nor even experience all that is meant in the Gospel by conversion and regeneration.

Now we come to the question, What is spiritual or essential sin of which the most innocent child can be by the Holy Spirit profoundly convicted and oppressed?

We are told that "sin is the transgression of the law." True: but what law? We are simply at an infinite shortcoming of the meaning, if we think only of the moral law; or of the finest ideal of conduct that the mind can frame. That is the law which "entered that offence might [manifestly] abound" and "that sin by the commandment might become [prove] exceeding sinful." Of

such law-transgression the souls we are now dealing with are as nearly free as the young man whose moral beauty Jesus looked upon and loved, but who was unwilling to follow Him. The law of the Spirit of the Life that is in Jesus Christ is that intimate ultimate law from which we are all, babes and all, utterly fallen and alien, essentially opposite to God, and by nature incapable of holiness and of eternal life. That seems not so much, to lay against poor human nature, until we lay it alongside the absolute dispossession of *Self,* that we see in Christ before God and among men. Only then we can say, "Now mine eye seeth THEE, O God! wherefore I abhor myself, and repent in dust and ashes." That life or quality that can be only in God and God's offspring, and which was never seen in the world until the Son of God revealed it, is the irreducible minimum (as well as the maximum) of goodness, with which to compare and judge ourselves. To be alien from this life of God, is to be Sin impersonated, with all its most exceeding sinfulness potentially present. So long as Self retains place, in any of its most allowable shapes, and is not wholly merged in love, as it was and is in Christ and God; so long we find in us the veritable "root of all evil," ineradicable; like Job we can repent in dust and ashes, and like Paul exclaim, O wretched man that I am, who shall deliver me from the body of this death!—and though walking in all uprightness of conduct and purpose, realize that we cannot 'convert,' but must *be converted.* For, to discover this ideal is to despair of it, and to exclaim, "Who then, can be saved?" But Jesus answered, With men this is impossible, but not with God. And it is our assurance, that "this is the will of God, even our sanctification." Instantly, now? Some say so, but not the Lord. Those who may attain most progress, in the flesh, towards the life of God, will most feel their distance from it as immense and humanly impassable. We dare not condemn the profession of any, for we know not what God may do; but as little dare we accept any human consciousness of "having attained" the goal of perfect love and the selflessness of Christ.

"CHURCHES."

It is a painful type of blasphemy exceedingly prevalent in these days, to call anything a church (House of the Lord) which organizers of anything whatever find it popular and profitable to decorate with the Name that is above every name, while desecrat-

ing it with audacious travesties of His ordinances and teachings. "Churches," of Mormon, of 'Christian Science,' of 'the Science of Being,' of any variety of Deism, and no one man knows how many other vagaries of a bewildered imagination hurled off into void space from the only possible source of Divine knowledge; are swiftly multiplied, and eagerly filled by vagabond fugitives 'from the presence of the Lord.' Not only are these mock 'Houses of the Lord' multiplied, but many that were once organized in His name are now profaning His symbols while casting out His word, and this is not the worst: the blasphemy is acquiesced in where it is not repeated, throughout every denomination, with recreant submission for the sake of 'peace'—whose peace? "Speaking of submission," says a letter to the Editor of *Kingdom Tidings,* "what do you think of having to submit to this? Our pastor gives sneezing songs and whistling entertainments in the church for the amusement of the young people, and to raise money for the church. His sermons are a mixture of higher criticism and socialism. The children receive stick-pins, rings, bracelets, etc., for coming to Sunday school; they are given punch-cards to collect money for the missionary work, and another card which is punched every time they come to the Sunday morning or evening services . . . Our church is considered one of the most spiritual in the town, as the others are all worse than ours."

WHAT IS PRESBYTERIANISM?

We noted, a while ago, from daily press reports, that in the Presbytery of Brooklyn such questions as the inerrancy of Scripture were passed over as immaterial or 'divisive,' in the examination of candidates for the official ministry of the Word. Just now, the like reports inform us that the Presbytery of Elizabeth, New Jersey, has unanimously commissioned Mr. Harrison J. Wright, late of Union Theological Seminary, to declare the doctrine of the Presbyterian Church, on the basis of a belief that the Book of Genesis though written, he thought, by an inspired man (such as Shakespeare?) is not historical, nor were Adam and Eve historical persons. In other words, that the author was 'inspired' to write a tissue of fables with all the gravity of a historian, to be implicitly and literally believed by the Church of God for 5,000 years, before any prophet could arise (after Jesus Christ himself had failed) to discover and reveal that there was nothing in them of

fact. What inspiration must that have been? Not that of the God of truth, surely.

The doctrine was perhaps not altogether savory to all the members of Presbytery, but so great is the dearth of fresh (?) young men for the ministry that they were glad to let him sneak in, on a promise that he would not take his views of the Bible into the pulpit, (playing the hypocrite), but reserving the right privately to teach them if found necessary in order "to save a man for Christ!" Faith was once thought necessary for salvation. Now, the *sure* thing is unbelief.

If such things were not common enough to be presumably actual anywhere in the Church of today, we would not repeat them, much less comment on them, on the report of the irreligious press.

THE NEW CHRISTENDOM IN HEATHENDOM.

The standard of Christian consecration and self-sacrifice in the Churches brought forth from heathenism and savagery is so far above that of American Churches, that we are often prompted to wonder if the Christendom of the future is not soon to be in the lands we call heathen. The late missionary news on the subject at the present moment of writing is in line with many previous advices, some of which have been repeated in "Salvation." For instance, the lately cannibal Fiji Islanders (Wesleyan) gave $25,000 last year for missionary work, besides supporting their own churches, pastors, and homework. In the Polynesian island of Niné (Savage Island) where there are less than 5,000 inhabitants, of all sorts, the native churches have paid their native pastors $1,589, and have given for missions $1,612.50; a total of $3,201.50. These people hardly know money by using, and make all their contributions in kind, from the little products of their own industry and frugality. How "their deep poverty abounds into the riches of their liberality" may be imagined from the following description of life in India among the poor who receive the Gospel. "Life is the narrowest and hardest conceivable, with no earthly prospect of improvement. To a western man, it never ceases to be a wonder how human life can be kept running on the scanty supply afforded. For a family of, say, six persons, the average income will not exceed fifty cents per head per month, and will more frequently be found to be very little over one half of that. Even the luxury of a bit of soap, some clean water and a towel are, on the cheapest possible scale, far beyond their means."

The leper Christians in the institution at Purulia in Bengal, shame our comfortable self-indulgence by sacrificing for Christ what would seem insufficient to make life tolerable in the best of health. These 'miserables' receive an allowance of about four cents a day for the purchase of food and clothing. Out of this they saved between fifteen and twenty dollars toward the cost of rooms which they needed for prayer; but even this they gave up when they heard of the famine, and begged to be allowed to send their money to the starving. Later, when a kind visitor left them about five dollars to procure some little comforts, they appropriated it to the prayer rooms instead. Instances of this kind are so frequent as to become almost characteristic of the 'New Christendom.'

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

PERIOD OF THEOCRACY, OR "JUDGES"

CONTINUED FROM JEPHTHAH TO SAMUEL.

The general condition of the Hebrew people in the theocratic period is all that was intended to be noticed in this secondary outline of sacred history: the first having been devoted (in the first volume of "SALVATION," according to an announced principle of historical study) to a broad survey of the historical field as to its major divisions, semi-millennial, millennial, and bi-millennial; and the present survey being confined to interior lines from peak to peak of the great personal factors in each epoch. Some divergences from such broad generalization, into particulars, have been necessary for better illustration, and some have been taken, like the latest on Jephthah, out of respect to a somewhat importunate special interest. The bird's-eye view, however, of wholes without details, will still be usually taken until we come, if ever, to the massing of particulars under each historical head.

Accordingly, we here barely enumerate the rest of the "judges;"

passing over some extremely interesting studies among them, in order to concentrate attention and memory on the chief essentials of the history. Following Jephthah, after he had "judged Israel" only six years, came three other general rulers, Ibzan, Elon, and Abdon, covering a period of twenty-five years, during which there seems to have been nothing worthy to note of them more than the exuberant number and semi-royal state of their sons and daughters. One thing, however, is implied in the statement following (ch. XIII.): "the children of Israel again did evil in the sight of JAHVEH:"—that is, an uncommonly swift degeneration, and perhaps a natural sequence from a regime of selfish rulers—"and JAHVEH delivered them into the hands of the Philistines," their formerly-conquered co-inhabitants, for forty years.

Then follows the beautiful story of Manoah, his wife, and the angelic annunciation of their marvellous child, the Nazarite Samson. A grand homiletic text is this history, on which we shall not dwell here, farther than to note that faith in God and obedience to direct personal commands or duties, are wonderfully employed in the service of God, notwithstanding such gross imperfections and irregularities as have too often disfigured the lives of heroes of faith commemorated together with Samson, in the record of Judges and the roll of honor in Hebrews XI.

The episode of Micah and his household idols blended with the worship of JAHVEH and a Levitical priesthood (XVII:13) may have been introduced to serve as a specimen of occasional departures that multiplied and led to those gross and general apostasies that so often brought down upon the Chosen People the faithful severities of a Father's discipline, which gradually prepared them for a somewhat more steadfast attitude of faith and obedience. The still more painful sequel in the next chapter to the story of Micah; followed by the horrible episode of lust and lawlessness in Benjamin that resulted in the extermination of nearly all the tribe, together with a fresh revival of primitive righteousness, and that under tremendous penance, in the people at large; these episodes end the book with an exhibition of the state of Israel which Samuel and David were next sent to redeem in some measure, for a time. The book of Ruth and the genealogy of David fall into the interval; after which, the pious devotion of another "mother in Israel" gave to the nation, by the grace of God, one of the holiest and mightiest of their prophets and rulers—SAMUEL—one of those controlling personal factors in sacred history, whom it is our present object to present in some relief.

BIBLE REVISION REVISED.

MATTHEW XXI:33.

33. "There was a man that was a householder" (R.V.) is more literal than A.V. But the word 'householder' for *oikodespotēs* has already been objected to in its modern sense as the mere occupant of a house. *Master of a house,* or *house lord,* or landlord, gives the literal sense, and accords with the scope of the parable.—"Went into a far country" (A.V.) is properly amended (R.V.) "another country:" *apedēmēsen,* more exactly, left the country, went abroad.

34. The amendments of the Revision, though not essential, are according to the text. "Fruits of *it*" (A.V.) assumes an antecedent for *autou* which is not in the sentence. "*His* fruits" (R.V.) is therefore justified.

37. "Last of all" (A.V.) seems preferable to "afterward" (R.V.), but the latter alone is correct grammatically, and has proved to be so historically. The Son was by no means the "last of all" sent and slain.

38. "Seize on" his inheritance (A.V.) is changed to "take" in the R.V. But *schōmen* is *have* or *hold,* in a tense looking back so as to imply continuance: therefore, "let us keep his inheritance," already occupied under lease. There is a nice historical fitness in this distinction, also.

39. "Took" him, and cast him "forth" out of the vineyard (R.V.) are literal.

40. There is a verbal parallelism between the bad men (*kakous*) and their kind of destruction (*kakōs*) which the Revisers have sought to preserve by making the former "miserable" instead of "wicked;" which will hardly do for them. If we would show the parallelism completely, we must go around a little: *e.g.* bring those bad men to a bad end; unless the literal translation, "badly destroy those bad men," be preferable.

42. This was from the Lord (*para kurios*) in the (R.V.) has the advantage of literality.

44. "Scatter him as dust" (R.V.) is slightly nearer the original than "grind him to powder." Scatter him as *chaff,* would be still nearer. It is *likmēsei,* "it will winnow:" a figure often used in this way; as in Daniel II:35; to which allusion seems particularly made. In view of the undisputed occurrence of the same words in the same connection in Luke XX:18, the reason is not obvious for noting their disappearance in some ancient MSS, as an occasion for doubt.

46. Multitudes, for "multitude," is a correction, though small, that means more with relation to the popular Jewish acceptance of Jesus.

ISRAEL'S REBUKE, CHASTISEMENT, AND RESTORATION.

Her sins greater (by reason of divine light and favor) compared with the vilest heathen.

And thou, Capernaum, which wert exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. I say unto you, it shall be more tolerable for the land of Sodom in a day of judgment than for thee (Mt. xi:23).

Eze. xvi:48.) As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters; . . neither hath Samaria committed half of thy sins. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of *thy captives in the midst of them* [Gentiles] . . . When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate: for thy sister Sodom was not mentioned by thy mouth in the day of thy pride.

Humbled to repentance, for Salvation.

[In that day shalt thou not be ashamed for all thy doings wherein thou hast transgressed against me? for then will I take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain (Zeph. iii:11.)] . . . Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed, when thou shalt receive thy sisters, thy elder and thy younger; and *I will give them unto thee for daughters,* but not by thy [Mosaic] covenant. And I will establish my covenant with thee; and thou shalt know that I am Jahveh: that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

Jerusalem at the First Advent.

(Is. i.) How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord Jahveh of hosts, the Mighty One of Israel: Ah, I will ease me of my adversaries, and avenge me of my enemies. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The City of Righteousness, The Faithful City. Zion shall be redeemed, with

judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake Jahveh shall be consumed.

(Eze. xxi.) And thou, profane, wicked prince of Israel, whose day is come, whose iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt the low and abase the high: I will overturn, overturn, overturn it, and it shall be no more UNTIL HE COME WHOSE RIGHT IT IS, and I will give it him.

National Annihilation—with Personal Preservation.

(Am. ix.) Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith Jahveh. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

(Eze. v.) Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives because I am broken with their whorish heart which hath departed from me, and with their eyes which go a whoring after their idols; and they shall loathe themselves for all their evils which they have committed in all their abominations; and they shall know that I am Jahveh, and that I have not said in vain that I would do this evil unto them.

(Is. xvii.) The fortress also shall cease from Ephraim, and the kingdom from Damascus. [*Although Damascus is flourishing still up to* 1902] behold Damascus is taken away from being a city, and it shall be a ruinous heap . . . And in that day it shall come to pass that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean . . . Yet gleaning grapes shall be left in it; as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof . . . In that day shall his strong cities be as a forsaken bough and an uppermost branch which they left because of the children of Israel; and there shall be desolation. Because thou hast forgotten the God of thy salvation and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants and shalt set it with strange slips . . but the harvest shall be a heap in the day of grief and of desperate sorrow.

(Is. xxxii.) Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall

be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; UNTIL THE SPIRIT BE POURED OUT UPON US FROM ON HIGH, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places, when it shall hail, coming down on the forest, and the city shall be low in a low place.

The Separated Race.

(Am. iii.) You only have I known of all the families of the earth: THEREFORE I will punish you for all your iniquities. (Is. xx.) And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched-out arm, and with fury poured out: and I will bring you into the wilderness of the Peoples, and there will I plead with you face to face: like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God: and I will cause you to pass under the ROD, and I will bring you into the bond of the Covenant: and I will purge out from among you the rebels and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Jahveh. As for you, O house of Israel, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts and with your idols. For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the peoples and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you before the heathen, and ye shall know that I am Jahveh when I shall bring you into the land of Israel, into the country for which I lifted up my hand to give it to your fathers. And there shall ye remember your ways, and all your doings wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all the evils that ye have committed: and ye shall know that I am Jahveh, when I have wrought with you for my name's sake, not according to your wicked ways nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

The Vanity of "Zionism" to be experienced.

(Hos. II.) Therefore behold, I will hedge up her way with thorns, and make a wall, that she shall not find her paths: and she shall follow after her lovers but she shall not overtake them, and she shall seek them but shall not find them. Then shall she say, I will go and return unto my first husband, for then was it better with me than now. For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers; and none shall deliver her out of my hand. I will also cause all her mirth to cease, her feast days, her new moons and her sabbaths, and all her solemn feasts: and I will destroy all her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels and she went after her lovers and forgat me, saith Jahveh.

(Is. x.) And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jahveh, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty God. For though thy people Israel be as the sand of the sea, a remnant of them [only] shall return. (Is. xxxvii.) And the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of Jahveh of hosts shall do this.

(Ho. xvi.) O Israel, return unto Jahveh thy God; for thou hast fallen by thy iniquity. Take with you words, and turn to Jahveh: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves [sacrifices] of our lips. Asher [Assyria] shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, ye are our gods.

(Zph. iii.) In that day shall thou not be ashamed for all thy doings wherein thou hast transgressed against me? for then will I take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jahveh. The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth.

Moreover, the word of Jahveh came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings . . wherefore I poured my fury upon them for the blood that they had shed upon the land and for their idols wherewith they had polluted it; and I scattered them among the heathen and they were dispersed through the countries: . . and when they entered into the heathen whither they went, they profaned my holy name when they said to them, these are the people of Jahveh, and are gone forth out of his land. But I had pity for my holy name which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for my holy name's sake which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am Jahveh, saith the Lord God, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God. . . . Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I, Jahveh, build the ruined places and plant that which was desolate: I, Jahveh, have spoken it and I will do it. Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them. I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am Jahveh . . . (xxxvii.) Therefore prophesy and

say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am Jahveh, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, Jahveh, have spoken it and performed it, saith Jahveh.

The Prophet Sees the Millennial Peace of Israel and the World.

(Is. lxv.) Thus saith Jahveh: As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all: and I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and my elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for my people that have sought me. (Eze. xvii.) Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, Jahveh, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, Jahveh, have spoken and have done it.

(Hos. ii.) Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her: and I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven and the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness and in judgment, and in loving kindness and in mercies: I will even betroth thee unto me in faithfulness: and thou shalt know Jahveh.

And it shall come to pass in that day, I will hear, saith Jahveh, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel. And I will sow her to me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God.

"THE TESTIMONY OF JESUS."

Many of those questions affecting Scripture which are being keenly canvassed in our own day, were debated in the time of Christ, and the plea that our Lord was unwilling to disturb the received opinions of those to whom He addressed Himself—a more than doubtful argument in any case—is quite without warrant.

Another consideration which is sometimes employed to throw doubt upon the finality of the Lord's utterances regarding Scripture, is derived from those texts which speak of the deprivation to which the Redeemer voluntarily subjected Himself. On this point there has been, in recent years, much discussion. One point remains absolutely clear—the union in Him between the two natures was so complete that the Divine "I AM" never faltered on the lips of the Man of Sorrows. It would not be difficult to show that this secures to us the supreme credibility of Christ. Regarding all matters of faith our Savior speaks with perfect assurance. He affirms that He is the Divinely instructed Prophet of the New Covenant, and that His words are infallibly true and of ultimate authority.

As He sat upon the Mount of Olives, in the evening of the third day in Passion Week, He saw the ages to come unrolling themselves before Him like a map; He beheld the stars falling from heaven, and the sun clothing itself as in sackcloth of hair. Amidst the crash and ruin of worlds, He asserted the unshaken authority of His teaching throughout all time:—"Heaven and earth shall pass away, but my words shall not pass away" (Mark xii:31).

An hour or two earlier, on the afternoon of the same day, He gave a still more awful attestation to His teaching,—"He that rejecteth Me, and receiveth not My words hath one that judgeth him; *the word that I have spoken,* the same shall judge him in the last day" (John xii:48). It is impossible to conceive language more resolute in its unflinching demand for the submission of the soul. With what utter precision and with what unshaded purity must that word be invested, from which in the hour of judgment there can be no appeal.

Whatever limitations proper to our nature Christ may have assumed, they must all have faded into omniscience at His resurrection. Yet, in the Upper Room, after He had "overcome the sharpness of death," He reviews the witness which He had given to the Old Testament Scriptures in the days of His humiliation, and finds nothing to retract, nothing to amend, nothing to add,—"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures, and said unto them, Thus it is written, (Luke xxiv:44). The Risen Christ uses as the only

text-book in the Church His Father's Word. All His witness to it is crowned by this scene in the Upper Room,—the Church of the New Testament gathered round the Risen Redeemer, and the Scriptures of the Old Testament open in the pierced hand.

One other passage may be cited,—"Go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you" (Matthew xxviii:20). He who was Lord of all had just proclaimed "All power is given unto Me in heaven and in earth." Surely, then, beyond all possibility of cavil, the words which follow are the utterance of very God; and in this momentous utterance, which is to guide His Church throughout all time, He throws His disciples back upon the very words which He had spoken to them while He "was yet with" them. For them, for those who should believe on Him through their word, and for every disciple of every age, of every race, until the end shall come, it is a final and infallible code. From this I conceive that there can be no appeal, and no escape, except by denying Christ.

In these articles I have said almost nothing about what is called "Higher Criticism," because that is only a transient phase of a great drift of thought which seems at present to be as far-reaching as a tidal wave.—*Rev. D. M. McIntyre, in The Peoples.*

THE BIBLE AND ANGLO-AMERICA.

The Pilgrims and the Puritans brought to America the English Bible while it was yet new in its Authorized Version. In Elizabeth's reign and shortly after it, the Holy Scriptures in the English tongue were first fully and freely opened to the British people. They produced the effect of a spiritual sunrise on the literary, social, and religious life of England. The Bible was then almost without a rival in competition for popular attention. "England," says the historian Green, "became the people of a book, and that book was the Bible. It was as yet the one English book that was familiar to every Englishman; it was read at churches and read at home, and everywhere its words fell on ears which custom had not deadened, and kindled a startling enthusiasm." Bishop Bonner placed the first six English Bibles on lecterns in St. Paul's Cathedral. They were read aloud there by any who had good voices, to large gatherings of reputable citizens assembling without call and listening day after day.

The unveiling of classical literature produced the Renaissance; the unveiling of the Holy Scriptures changed the Renaissance into the Reformation. The Pilgrims and Puritans brought the English Bible across the Atlantic as a treasure far more inestimably precious than all classical and scientific learning, or than the English Constitution itself. They meant to make the Bible the Magna Charta of a new civilization.

A visible and an invisible company landed together in 1620 on Plymouth Rock. In clasping the Bible to their hearts our fathers

actually locked hands with Moses, David, and Isaiah, and with Paul, Peter, and John. These heroes stood on the deck of the Mayflower; and until you behold them there, and understand that they landed with our fathers, and commenced with them the building of church and state, and marched with them toward the West, and have now traversed the continent from the sunrise to the sunset sea, you do not appreciate the significance of what happened on the stormy coast of New England two hundred and eighty years ago. A theocracy crossed the ocean with the Pilgrims and Puritans. The ship that brought our fathers to America carried that compared with which Cæsar and his fortunes were insignificant.

The late martyrs of American origin in China, and the thousands of Chinese martyrs, are men that the Puritans' faith has made, as it has been taught by missionaries in harmony with the evangelical convictions of aggressive Christianity.

These modern martyrs are of evangelical make. Many generations have passed; we have outgrown many things; we have sought some new things as a child seeks new toys; but the very principles our Puritan fathers brought to Plymouth Rock made these modern missionaries who educated these recent martyrs, who took their faith so seriously that here, on the verge of the twentieth century, they have exhibited a courage like that of the old martyrs under Diocletian. I am overpowered by the pathos of their deaths, and when I place this modern coronation of Puritan principles side by side with the earlier triumphs of their faith and with those of all the Christian era, I am willing to accept slaughtered saints as sovereigns.

It is an axiom on which I love to insist, that the value of religious movements is to be estimated not so much by the men who make them as by the men they make.

> **The men they make are tests of all the creeds;**
> **The creeds are mothers, and their daughters, deeds.**
> **The hosts of faithful souls are fixed as stars**
> **Above our dim and troubled human sight.**
> **They guide us and they judge us. Nothing mars**
> **Their light.**

These are the men who, after nearly three centuries, have been educated in the faith the Puritans brought to these shores; and all around the earth in a similar faith, similar martyrs have been educated by evangelical teachers and have poured out their blood on the plains of Armenia, or have shown their heroism in the cannibal islands of the seas. Therefore we claim that we are speaking of facts and not fancies when we stand on the deck of the Mayflower and proclaim our allegiance to that invisible company who landed on Plymouth Rock with our fathers in the flesh, who paced invisibly up and down the shores, safeguarding Church and state. These men are here, and the spiritual kingdom over which they have been set by divine Providence is a city that hath foundations. —*From the last Monday lecture of Joseph Cook, revised for the Homiletic Review.*

"Salvation."

Evangelizaton of The Jews

MR. WARSZAWIAK A "FAITH MISSIONARY."

We take extreme pleasure in presenting the "Special Letter" following, from Mr. Warszawiak, in which he severs himself from dependence on the treasury of the mission, and from all measures and means for the collection of personal supplies; leaving both the provision and the measure of needful support entirely to the wisdom and grace of the Master whom he serves and who alone will direct His earthly stewards what to do, according to His will. We feel sure that our own fervent prayer for our brother's support in this act of faith is but the echo of a fresh and more than ever affectionate intercession from every Christian friend of Israel. May he find that "it is good to wait upon the Lord"; even though severe exercises of waiting faith and patience follow, as they often follow the ventures of faith. As said the Lord to Peter: "Satan demanded you, to ravage like wheat; but I have prayed for thee that thy faith fail not." Disciples who pray likewise will remember the answer to their prayer which He puts into their own hands to deliver. We sincerely hope and trust that in this course our brother will meet with no loss, but rather increased kindness at the liberal hands of our Master and His friends.

As to the Mission, the former things are passed away, and He maketh all things new in the humble but wonderful course of this work of His own hands. We have no more a divided work, with a business end and a personal end undefined and mixed. Neither treasurer nor donor will be perplexed by "a divided duty." Every one that is with us, and also every one that is without, will be able to read in "SALVATION" every month, for what every dollar was specifically given and where it went. Those whose affection or judgment goes out in gifts for the living preacher will be exactly gratified; and those whose care is to maintain a *pou sto* for the Gospel, a place to preach it, and a place for the congregating of Jews, can execute their wishes to a penny, and without a penny diverted or wasted. And these distinct things will be distinctively known and read of all men, in this periodical, from month to month. Your missionary, or rather your Lord's missionary, will be nothing but an evangelist, a Voice crying in the

wilderness of Judea, not for bread but for Christ, while others devote their efforts to the temporalities and the extension of operations.

We cannot too strongly emphasize the expressed wish of Mr. Warszawiak that his especial friends as well as others would co-operate in the *plan of faith,* by making their own specific appropriations, and ignoring all personal appeals for personal support, from whatever source; and also co-operate in our system of specific and exact accounting in all things and "in the sight of all men," by passing every contribution through the accounts of the Treasurer, Rev. James G. Patterson, D.D., 140 Nassau street, New York, for official record and acknowledgment personally in each case, and for a monthly exhibit in gross of all that passes in and that passes out for each designated object; including itemized expenditures at the business end, and exclusive of *debts, which will not hereafter be incurred in any shape.*

THE WARSZAWIAK MISSION NOW A "FAITH MISSION."

We have long believed in this kind and deprecated the hireling or salaried system on which organized evangelistic work generally has to be carried on in the present condition of Christian life. We believe, on good grounds of reason and experience, that evangelistic faith work inspired from God will speak for itself and appeal to those who love God, for its continuance through their voluntary offerings. Like the Apostles themselves, those who in this service cast themselves on the Lord will be upheld in whatsoever work He has for them to do, whether more or less; and although they may be sometimes "cast down" and voluntarily share the self-sacrifice of their Master, He will not suffer them to be "destroyed," but on the contrary will give them the more abundant success and productive power for the treasury of the Gospel, through the evidence to all men that they are truly one with Christ in the sufferings of Redemption.

The New Covenant differs from the rudimentary Old in that it has an altar for the living sacrifices of faith, and not a "berth" a "situation," or "a living." As such, and not a berth, a situation, or a living, it will magnetize and draw the men who are really "called of God to the ministry;" and these will draw after them an appreciative and sympathizing support such as we now fail to drag out of the present style of Church. We do not say that all men can receive this saying. "He that is able to receive

it, let him receive it."

But are the examples of George Muller and Dwight L. Moody of no significance? What if a thousand, or ten thousand, of our salaried servitors were to draw back from the altar, that one Moody or Muller might come forward? Who cannot perceive the money profit of the exchange?—who can calculate the least part of the spiritual profit?

It should be understood here, that the periodical "Salvation" has no business relation to the Warszawiak Mission or to any other party on earth, but is maintained at the expense of the publisher (as the Lord may provide) aided only by the subscriptions of those who wish to read it. Others will not find it pressed upon them; although one thousand public and institution libraries receive all its numbers gratis, and five hundred bound volumes of these numbers go the same way every year, in the hope to plant the vital truths from which the present age of the Church seems to be rapidly drifting away, in libraries where future generations may re-discover them whenever it shall so please God.

SPECIAL LETTER BY HERMANN WARSZAWIAK.

New York, June, 1902.

Dearly beloved in the faith:—

Grace, mercy and peace be unto you from God our Father and the Lord Jesus Christ. The work at 124 Grand Street, though spiritually blessed of God in many ways, yet has passed, and constantly does pass, through ever so many trials and troubles, until we feel tired and weary and ready to drop our heavy burdens into His hands, knowing that underneath are His loving arms, ever ready to receive whatever we drop into them. Aye more! He even invites us to it, saying "cast thy burden upon the Lord, and He shall sustain thee," (Ps. 55:22) Thus it behooves us now to announce to all our friends and readers of "Salvation" that we have determined henceforth upon an

ENTIRELY NEW METHOD

for our mission, and ourselves, come what may. Notwithstanding a notice published in October, 1897, that I would disengage myself entirely from the collecting and management of funds, yet the conditions of the mission with respect to support and expenses have oftentimes been such that financial necessities have continued

to press upon me with a weight almost crushing, and now that these conditions have become absolutely intolerable and I am even plunged into debt, I have become convinced that all this is greatly detrimental to the spiritual work, and that I must absolutely free myself from all cares and worries over the finances of the mission, as well as from all worry of myself and family (dearly beloved as they are) and "take no thought" as to what we shall eat or drink or what we shall put on, or where we may have a place to lay our heads down; but trust entirely and unreservedly in my ever beloved Lord and in His precious promise "my God shall supply all your needs according to His riches in glory by Christ Jesus."

In other words, I shall henceforth not look to the treasurer of the mission nor to any other mortal or mortals, for the support of myself or my family, but solely to my beloved Master's providence, as He may see fit to measure to my needs, in his own infallible wisdom and mercy, through such instruments as He may be pleased to inspire and employ from day to day. Consequently, no appeals for human aid will be heard from me or mine, or any one on account of relations to this mission, no matter what privations we may continue to suffer. To God we shall look, and to God only, no matter what happens. For my own part, this mission will henceforth be strictly what is known as

A "FAITH MISSION,"

rely solely on God, as was the work of George Muller of Bristol, England. The mission shall speak for itself and appeal by its works alone.

Whatever the good Lord may be pleased to send by His servants to sustain me personally in His work, will be acknowledged separately in detail, to each and every contributor, and publicly reported in gross through the Treasurer without comment, for their own unbiassed consideration.

To prevent any confusion, or misunderstanding with regard to individual gifts or total receipts for personal use, I would most emphatically request our kind friends in all cases to enclose their donations direct to the Treasurer (Rev. James G. Patterson, D.D., 140 Nassau street, New York), including personal gifts under seal or otherwise as preferred, but with a distinct specification of the amounts intended for Mr. or Mrs. Warszawiak; which the Treasurer will in all cases report to the donors individually, and in gross to the public. All receipts not so specified will go to the

material necessities or extension of the work, as a separate matter which I will have nothing to do with. In this way, our friends can be accurately informed every month of what is done for personal necessities, and will be better able to judge for themselves of what ought to be done.

I must also state that I feel greatly thankful to our dear brother Wm. Cowper Conant, who not only helped me to come to this conclusion of living "by faith," but has relieved me personally from many responsibilities in the work, having accepted a place on the Advisory Committee to labor for punctual payment of the rent and other incidental expenses of the mission: though as far as my own needs are concerned, it is understood that I will absolutely depend on what the Lord may be pleased to send me by the unsolicited action of His stewards; over which I thank God I do not worry in the least. Indeed I feel relieved already, after having cast all my burdens on Him, and I am only sorry I had not definitely decided upon this plan long, long ago. It seems the Lord had to lead me first through many trials and tribulations. And after seeing how utterly helpless I was, how dreadfully worried and entangled in troubles, getting every day more and more deeply in debt, and no outlook for betterment, I was at length fully convinced that it is the best for me to put all into the hands of the Lord unreservedly, and let Him do with me and the work as He sees best. And now I feel already relieved and happy in the decision, praised be His dear name.

I know many of you, beloved of God, will be praying for me, and I invite your prayers, and thank you for them, pray also that He may increase our faith day by day, and now that I have freed myself from all worriment about needs etc., I may be a more useful instrument in His hands of bringing my brethren unto Christ, and preach the "glorious gospel," the truth in love, more powerfully, more attractively and faithfully than ever before, Amen, and Amen.

The Work Itself

has of course continued as usual. The meetings, especially on Friday and Wednesday nights are attended by many Jews, filling the hall to the utmost capacity, and quite a number of our brethren have been truly affected with the truth of our blessed Savior, earnestly considering now about taking the open step of confessing Christ in baptism; alas! it is a mighty struggle for a Jew in

New York to come out boldly for Christ, as he is sure to be cast out by the Jews, while the Christian people will not welcome a proselyte neither, in fact many so-called Christians (?) of this city will have more prejudice towards a baptized Hebrew than even the Jews have, alas! alas! It is, therefore, the more encouraging to us whenever we see any Hebrew make an open confession of Christ in spite of all the hardships he anticipates. Knowing what he may expect, his faith in Christ must indeed be a thorough one, or he would never decide to take the step of cutting loose from all his former friends and relatives, and be despised even by his new fellow-believers, unless he is willing to cast himself upon Christ alone.

The General Assembly

has just closed its annual session which was held this year right here in New York City in the Fifth Avenue Presbyterian Church. We were deeply sorry that this noble band of Christian ministers and laymen and missionaries from ever so many parts of the world, did not as much as make even a reference (directly or indirectly) to the cause of Jewish missions, and though we made so many efforts by letters and personal invitations (which also Rev. Dr. Patterson and others did) to get some of the commissioners to the Assembly come and see our mission in Grand street, not even one has come to see the great work of the Lord among His people of Israel, which goes to show how little indeed is the interest taken by Christians of this country in the work of Evangelizing the Jews. Nearly two million Jews in our country, and not even one single regular society for the promotion of Christianity among the Jews in the whole land, is indeed a most deplorable condition, but the more, therefore, I feel it is our duty "as individuals" to do all we can to spread the knowledge of Christ among His kinsmen according to the flesh, by whatever means He enables us to do so, Rom. 12:6-8.

With abundant faith in the Christ that loved us and gave Himself for us, I remain, dearly beloved,

Yours in the Master's Service,

HERMANN WARSZAWIAK.

16 East 8th street, New York.

ISRAEL DIVIDES—FROM THE CRUCIFIXION TILL NOW—

IN CHRIST FOR SALVATION: IN UNBELIEF, FOR A SYMBOL.

NEW YORK JEWISH BIBLE CLASS.

NO. 424 GRAND STREET.—MR. WARSZAWIAK INTERPRETING.

As sketched in the preceding number of "SALVATION," the first lesson on the Acts of the Apostles and the last scenes of the gospels, were directed to the demonstration of a fact new and strange to the Jews, and generally to the Christian world also: the fact that the separated Jews of the Christian era are *not* what they suppose themselves, the lineal Abrahamic race, but only a cast away fraction of it; perhaps the very remnant, so often spoken of by the prophets as preserved for God's purpose of ultimate restoration.

God had always dealt with Israel in its organic capacity, whether for chastisement and retribution, or for salvation. So He dealt with them in relation to their Messiah; so He is dealing with them now; and so He will deal with them in the end. Deal with them, that is, as an organized community, and according to their representative works by their official heads, and not according to the deserts of private individuals, however meritorious or numerous, so far as they were not expressed and represented in the de facto Government. (Look at the sublime piety that was swept away into Babylon with the captivity of an incorrigible court and hierarchy.) Neither in sacred nor profane history is it found that God has ever had any other way of dealing with nations than according to their official acts. His capital punishments have been always executed on nations as such, and not on their individual constituency except as individual suffering was temporarily incidental to the punishment of the body politic. When the incorrigible Ten Tribes were under the curse of their worst government, the ruthless heathen regime of Jezebel, God was all that time and for forty years later, saving and sifting out men "reserved unto himself"—"more than seven thousand," an indefinite figure of multitude, not of limitation, in the darkest hour of Elijah's life—while the national doom was delayed by the long-suffering of God in order that no salvable soul might perish.

Such was the providential situation with respect to the Jewish body politic at the coming of the Messiah to be its Head. The ruling class—never before so corrupt even in the heathenish apostasies prior to the Captivity—rejected and killed Him as their predecessors had rejected and killed his prophets. The *proletariat* of Jerusalem, servitors of power and patronage, eagerly voiced the demand of their chiefs, "Crucify him! crucify him!" but the Jewish Government, in all its power had never dared to lay hands on him, for fear of the people, until they could entrap him through treachery, in a secret place, at the dead of night, and then, with a band of armed men.

As a body politic, Israel rejected the Messiah, and continues, as a body, though a headless body kept alive by Divine power and purpose, to reject Him at this day. But not as a race, either now or from the beginning. Jesus split the race of Abraham: split off the hierarchy and the body politic for monumental judgment; and carried with him the PEOPLE. Up to the *coup d'etat* of fraud and violence in the murder of Stephen, it was all one way in Jerusalem and with the multitude of devout Jews gathered there from Judea and the whole Roman Empire. Believers were added to the Lord by thousands daily; all the people magnified the Apostles; "and a great company of the priests were obedient to the faith." But in the inscrutable Providence of God, the official and physical power, though threatened and shaken to its base, was permitted to recover itself and prevail—to the ultimate extinction of Jerusalem, of the nation, and of itself. Nevertheless, the rejecting and rejected section, still called "the Jews," retained awhile the hierarchy, the succession of public functions in synagogue and eldership, and are able, to this day, to maintain the skeleton of a Jewish religious community, from which all the most distinctive features have fallen off, yet still it stands, a monument and a witness of the oft-declared purpose of God.

But this is not the Abrahamic Race; only its standing symbol, reserved for a further witness to the truth of God, in the latter day of restoration, when the true Israel shall rise up in the spiritual resurrection, as in the vision of Ezekiel, and repossess the symbols of nationality and race "and their King on the head of them."

Where are they, since the *coup d'etat?* All over Christendom, in the innumerable descendants of the believing Jews who "went everywhere preaching the word," to the uttermost bounds of the Roman Empire, and are now a mingled seed of Abraham, the strength and virtue of the modern world, among many nations. God alone can number them. God alone knows which among us they are, and which of us are the lineal as well as spiritual children of Abraham. But there is every reason to believe that numerous as are the Separated or seceded Jews so called, the Jewish generations that believe in Jesus, and are called Christians as they began to be at Antioch, are now an immense majority of Abraham's race. No need to fumble in ethnological records for "the Lost Ten Tribes," whether they can be traced to England or the depths of Africa or China. Abraham's covenant race are everywhere as Christians; known to God only, but known to Him in His most wonderful works of salvation in the midst of all nations. And they wait only God's time, to lift up the kingdom and the name of Israel to the heights of Zion in the Name of Jesus.

WHY DID JESUS THUS SPLIT THE RACE, AND ALLOW AN APOSTATE MINORITY ONLY TO PERPETUATE THE NAME AND "DRY BONES" OF ISRAEL?

This question was set for discussion in the lessons following

those of which the foregoing is a partial review. The avowed mission of Jesus was not to send peace but division (LUKE XII:51). Why? The object is expressed by the Apostle Paul, Romans xi:32, in these explicit terms: "For God did shut them all up together unto unbelief, so that He might have mercy on them all." Referring to the distinctive and embodied Jews—distinctive and embodied simply by unbelief in Jesus—these words declare a plan of both judgment and mercy towards the covenant race of Abraham as towards no other people, which should be manifestly fulfilled on a distinct and recognizable embodiment of the race in the sight of all the world; an embodiment preserved and "shut up to unbelief" in order that the promised mercy of God to Abraham might be manifested on that visible embodiment as such and unmistakably. Shut up to unbelief, *as a whole,* that God might glorify his promised mercy to that race *as a whole*: not the numerical whole, but the visible organic unit of the whole.

It would consume the day, and the night also, to quote the prophecies in which this purpose was declared, before the coming of the Messiah, in view of the national rejection of Him, of the consequent national punishment, and of the ultimate national restoration to Him. Only a few leading forms of prophecy to this effect can be used here as specimens from the mass.

The words of the prophet Hosea (III:4, 5) are a summary of sentences scattered through all the prophecies, indicated as relating to the ultimate future of Israel by the historical impossibility of confining their terms to times and events before Christ: "For the children of Israel shall ABIDE MANY DAYS, without a King and without a prince, and without a sacrifice, and without an image [idols], and without an ephod [priest], and without teraphim [symbols of worship]: AFTERWARD, shall the children of Israel return and seek JAHVEH their God and David their King, and shall fear JAHVEH and his goodness, in the latter days."

It is impossible candidly to apply this extreme description to the seventy years of the captivity in Babylon. Like most of the prophecies for Israel, these particulars were partly fulfilled, and only partly, in the pre-christian period, which was everywhere typical of the last things. But the expression "many days" means too much, and the exclusion of *Prince* as well as king means too much, and far too much is meant by their return "to David their king" —no other historical Son of David but the son of Mary, from the captivity until now—to allow of any candid application of this and like prophecies to any other situation than that of the Jewish community, as here described with startling realism, throughout the bi-millennium of Christ.

The meaning of the "many days" as the present long period of headless and disorganized, yet undying, Israel, is positively declared in the vision of Daniel (viii:13, 14, 17). The vision in its immediate or prior sense has been clearly interpreted by history

as descriptive of the rise of the Medo-Persian empire (the ram with two unequal horns); its destruction by the "great horn" (Alexander) of the Grecian he goat; and the substitution, for the great horn, of the four successors and in particular the impious "horn," Anteiochus Epiphanes with his unparallelled atrocities in Judea and Jerusalem. So far history: but here that interpreter suddenly falls dumb before the prophecy which strikes forward at once unto *twenty-three centuries* of Anteiochean suppression of the daily sacrifice and treading under foot of the sanctuary and the host of Israel.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake: How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me: Unto *two thousand and three hundred days*; then shall the sanctuary be cleansed." Later, Verse 17: "*at the time of the end* shall be the vision."

History searches its records in vain for any period either of 2,300 days or of 2,300 years, that bears any relation to the course or the end of the state of things here described. Only its beginning is defined by history, 171 to 168 B.C., in the atrocities of Anteiochus. The 23 centuries, reckoned from that date, come startlingly near the beginning of the biblical Seventh Millennium—A.D. 2129 subject to various corrections and deductions. There is no way, in consistency with prophecy and history, to make the "many days" of Israel's existence as a decapitated yet deathless body, according to Hosea, come within any period of time short of 2129 years or so, as we reckon them, in the Christian Era. (For a more particular discussion of the prophetic chronology, see "Salvation," vol. II, July and August, 1900.) During all these centuries, the whole world has beheld the headless body of Israel standing in witness to the word of God, and waiting to complete the testimony by returning to "seek Jahveh and David their king"—that long-lost Head!

Amos ix:8.—"Behold, the eyes of the Lord God are upon the sinful kingdom [note "*Kingdom*"] and I will destroy it from off the face of the earth: saving that I will not utterly destroy the house [race] of Jacob, saith Jahveh; for lo I will command, and I will sift the house of Israel among all nations [*fine*, individually,] as corn is sifted in a sieve; yet shall not the least grain fall upon the earth [saved among the nations by believing]: all the sinners of my people shall die by the sword."

The Old and New Covenants.

The adoption of Abraham and the seed of Abraham, as a peculiar people unto God, was a covenant declared to be *everlasting* (Genesis xvii). The seal of that covenant was circumcision: a seal that has never been removed, though all the seals and ordin-

ances of the law covenant have long been lost to Israel. For this "everlasting" covenant of Abraham was before the law, as the Apostle Paul points out, and was therefore a covenant of grace; whereas the covenant of law at Mount Sinai was conditional, and could be broken and was broken by the nation. Therefore God said (Jer. xxxi:31) "Behold, the days come, saith JAHVEH, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them up out of the land of Egypt—which my covenant they broke, although I was a [faithful] husband unto them—but this shall be the covenant that I will make with the house of Israel: After those days, saith JAHVEH, I will put my law in their inward parts, and write it in their hearts"—a spiritual covenant by regeneration; always identified with the promised Messiah, and designed to secure forever to Abraham's seed that irrevocable covenant of grace, the grace of God alone, in which they were adopted as "a peculiar people unto me [Him] above all peoples that are upon the face of the earth."

Where now is that New Covenant? O ye Jews, has it never been offered to you for acceptance? Has God forgotten His everlasting covenant with the Seed of Abraham, and witheld the New Spiritual Covenant by which He promised to make you His people, and to be your God forever? The Messiah of God brought it; and you as a Jewish community rejected it and still reject it, while the vast majority of Abraham's generations are enjoying its blessings and are coming to bring it again to their national standard. The covenant of Abraham stands, and stands for that; and it is under that irrevocable covenant that you, nationally, stand, and nationally suffer the awful chastisements of a faithful covenant-keeping God. "You only have I known, of all the families of the earth; THEREFORE I will punish you for all your iniquities (AMOS. III.) And that which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries. . . . As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I RULE OVER YOU: and I will BRING YOU OUT from the peoples, and will gather you out from the countries wherein ye are scattered, with a mighty hand and with a stretched out arm and with fury poured out, and I will bring you into the wilderness of the Peoples, and there will I plead with you face to face like as I pleaded with your fathers in the wilderness of the land of Egypt; so will I plead with you, and I will cause you to pass under the Rod, and I will bring you into the bond of the Covenant, and I will purge out from among you the rebels and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am JAHVEH" (Isaiah xx).

FOR A REVIVAL OF CHRISTIAN ZIONISM.

God has given the Church in America a marvellous opportunity. In 1840 there were but 15,000 Jews in the United States—now they number almost 1,200,000. They have multiplied nearly eighty-fold in two short generations. The increase since 1880 has been over 900,000. More than 60,000 Jews landed here in 1900. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital form of Christianity. Truly some great purpose lies in this fact.

A growing infidelity accentuates the crisis. Reformed Judaism is but another name for unbelief in the Word of God. The rabbis of reform, polished and cultured, are spreading all over our land the baleful teachings of modern rationalism. Thousands of young men, breaking away from the old trammels, are following the lead of these false teachers. Infidel works form the staple reading for many of these bright minds.

Apparent failure in Jewish mission work in our land marks the acuteness of the crisis. One after another of the great denominations has given up Gospel work among the Jews. They seem unable to conduct such missions with success. But it may be the failure lies with the Church rather than with the field.

The utter inadequacy of present efforts. It is clearly apparent that the Church of Christ in America has not carefully considered the cause of Jewish missions. She has never searched out the solution of the problems connected with this work. Hence, not understanding the needs, the Church has never been ready to meet the demands. After eighty years of spasmodic effort there exists in America today no properly equipped mission to the Jews. Trained workers are sadly lacking. Not half a dozen ordained men are at work in the whole field. There is no school where workers can receive the special preparation so much required. Facilities for the proper care of converts do not exist at all. The present crisis demands more prayer, more faith, more earnest thought and diligent effort. A readjustment of the entire Jewish missionary enterprise is the crying need of the hour.—*From "A Call to Prayer for Israel."*

The Missionary Herald adds the following reminiscence: a reminiscence of very few Christians now living:

A half century ago, and less, it was very common to hear in public prayer a petition for "God's covenant people." That most suitable petition is seldom heard in these days. The present time is peculiarly favorable for reaching the Jews in many parts of the world, and it is also a time of special peril in view of the trend toward scepticism on the part of those Jews who have lost faith in their ancient Scriptures. Surely Christians of every name and in all lands should not forget to plead for the hastening of the time "when all Israel shall be saved."

JEWS IN PERSIA.

Since we reprinted travelling observations of Rev. Robert E. Speer, which showed remarkably interesting conditions of mind among the Jews (perhaps incident to Mohammedan rather than nominally Christian environment) repeated incidents of like import have been copied here from *The Friend of Israel,* which were given by British missionaries and travellers in Persia and Eastern Turkey. We extract a few lines from a letter by C. H. Stilleman, dated Kirman, Persia, Dec. 19, 1901.

When I was in Kirman three years ago I saw something of the Jewish Rabbis, and gave them copies of the Hebrew New Testament. The day after I now reached Kirman, one of the Rabbis, named Solomon, met and recognized my servant, and asked him whether I had come back again, for he very much wanted to see me. He came up to the Persian service on the Sunday morning, and has been present each of the three Sundays that I have been here, besides coming constantly for private conversation.

He had been so much prejudiced against Christian books that he at first thought it would be a deadly sin to read the Hebrew New Testament which I had given him. But he could find no rest for his soul, and at last thought he would open the book and see if its teaching was really very bad. He was astonished to find that our Lord said He had not come to destroy but to fulfil; and he was greatly impressed with the record of His life and work, and compassion and love. Gradually, as he read further, he became fully convinced that the Lord Jesus was the true Messiah, and he told me that when he came to the account of His sufferings and death, his heart was almost broken and he could not restrain his tears. . . . Since then he has been earnestly studying the Scriptures, the true Light has been shining more and more brightly in his heart, and he has quite decided to be baptized and to follow Christ, cost what it may. The other night he was questioned as to his visits and conversations with me, and was asked whether he intended to forsake his own religion. They threatened to stone him, and he is almost sure to be turned out of his father's house with his wife and three children, but he seems quite prepared to face persecution for Christ's sake. He has given up soothsaying, which he had found a profitable occupation, but now admits it is nothing but falsehood. He is also giving up selling wine to Mohammedans, and is thus resigning two of the chief sources of his income. Solomon is the son of the Chief Rabbi, and is himself the third Rabbi in Kirman. He will, I believe, be a very true witness for Christ among the Jews of this place.

A BIBLE SCHOOL FOR JEWS IN LONDON.

In the commodious premises of the Hebrew Christian Testimony to Israel, at 189 Whitechapel Road, I was witness on February 13th of a scene which deeply impressed me. This mission method is pursued, I understand, daily from 4 to 8 P.M., excepting on Saturday and Sunday (*i. e.*, on the Jewish Sabbath Day and on our Lord's Day), when services of a different character are held.

On the day of my visit, in the large upper room, sixty Jews were assembled, men from various lands and of various types of countenance; some with fair hair, but mostly dark-haired; some with features markedly Jewish, others hardly distinguishable from Gentiles; but all of them of the seed of Jacob. The attendance rises sometimes to seventy, eighty, ninety, and even a hundred. During three hours, from 4 to 7 o'clock, questions are put by the audience. During the time I was present there was no pause; man after man, Bible in hand, rose and put his question. Every man had a Bible before him. The answer was given distinctly and emphatically by Mr. Schonberger, who in turn with Mr. Baron and two other able colleagues, shares in this special form of service, and gives immediate replies to eager questioners.

At 7 o'clock, in the large hall on the ground floor, a Bible-reading goes on for an hour. Again a goodly company, Bible in hand, listened to Mr. Baron's exposition of John vii:37-39, men rising now and again to read some verse related to the subject, which Mr. Baron quoted during his unfolding of the passage.

In both of the meetings there appeared unflagging interest on the part of the audience, no apathy and no lack of intelligence; indeed, it would be difficult to find in a working-men's Bible-class composed of Gentiles, a group of learners of equally keen intellect. What a rare thing, even in such a world-centre as London, to secure the attendance and the attention of (say) sixty working-men to gather round the Word of God, with interest kept alive all the while!

In the meetings I have described the men put their questions chiefly in the Yiddish dialect; but the teachers speak in German. The Jews would value the missionaries less if they spoke or read to them in their jargon; they would not esteem them to be educated men fit to teach. The most perfect order prevailed. The men evidently value the time and the pains bestowed upon them. The work is on the beautiful apostolic line adopted by Paul, who "reasoned out of the Scriptures . . . that this Jesus is the Christ" (Acts xvii:2, 3). It convinces the mind, and then the heart is touched by the teacher "opening and alleging that Christ must needs have suffered and risen again from the dead" (Acts xvii:3). There are blessed methods not a few by which the Jews may be reached and won for Christ; but perhaps we may claim the foregoing to be the greatest.—*Friend of Israel.*

INTELLECTUAL DEGENERACY OF THE AGE.

PANTHEISM RUN MAD.

The chief prophetic signs of the latter day are apostasies; false Christs; deceivers and deceived waxing worse and worse; organized anarchistic legions tormenting Antichrist society for a hundred and fifty years; prevalence of suicide; etc. To which of the prophecies, however, shall we refer the astonishing intellectual condition of the present age? We are well acquainted with Satan's power to debauch the morals of all classes, or to set up false philosophies and theologies and ways of salvation that appeal shrewdly to the intellect of the studious or the native instincts of the simple. But we are quite taken aback by the more novel developments of the great adversary's craft in debauching at large the human understanding itself. Great learning and consummate dialectic ability prove not only useless to discern the grossest contradictions of fact and logic in current criticism of the Bible; they are the very source and sustenance, inexhaustible and immedicable, of absurdities discreditable to the intellect of a child, yet engaging the profound respect of a gaping world without distinction of age, sex, rank, or even opinion.

This, however, is by no means the strangest intellectual phenomenon that constrains us to amazement as we survey the backward evolution of the age. It is infinitely outdone by the retrogression of human intelligence to stark idiocy in the disguise of 'science' and in the name of Christ. The lunatic had hitherto been distinguishable as one incorrigibly convinced that the thing that it is is not, and the thing that is not is, and by an incorrigible determination to act upon such conviction, regardless of consequences. That distinction, so convenient for the researches of alienists and the restraint of dangerous hallucinations, has been lost in a dispersion of Bedlam that covers the earth and confounds the language of large communities, of average or more than average intelligence. There remains no general distinctive test by which a lunatic can be acquitted of crime or placed under restraint and medication, the application of which would not sweep a large proportion of well-to-do and apparently well educated men and women in America and Europe into lunatic asylums, or leave them at large to commit, as they often do, inhuman atrocities, with impunity as irresponsibles.

The amazing extent to which the human intellect is already

confounded by the rhapsodies of Mrs. Eddy, and the rapidity with which the confusion is spreading everywhere, has lately been set forth in a magazine article summarized in the New York *Sun*. From this we learn statistically what our eyes and ears have been filled with since the inauspicious dawn of the Twentieth Century, of the leaps and bounds by which the composite negation of Christ and science is going through the human mind in Protestant Christendom. From the publication of an obscure volume of ultra pantheistic and unintelligible speculations or fancies, called "Science and Health, with a Key of the Scriptures," in 1875, and the gathering of a few disciples in Boston, in 1879, the thing grew silently until perhaps five years ago, when it suddenly struck the country like an epidemic, which seems to rage especially among people who are supposed to take their reading and thinking rather seriously. The number of societies blasphemously called 'Churches of Christ (scientist)' which have sprung into existence and large membership in all principal cities, within this short period, has reached a total of 663; their 'churches' are marvels of costliness and imposing size, ranging in many cases from a quarter to a half and even three quarters of a million dollars in cost; their 'readers,' whose office is to minister the inane verbosities of Mrs. Eddy to wondering thousands, are liberally supported; their 'healers,' male and female, are multiplying in lucrative practice; and the foundress of the cult is reported fabulously rich and idolatrously venerated. The 'Mother Church' in Boston shows an enrolment of 22,127 and a last year's addition of 3,029 members. In all the principal cities of the United States, 'churches' of the largest class have been built, filled, and supported, and are still going up from day to day. In England, 'Christian Science' is described as making much headway, with organized churches or so-called branches at London, Manchester, Cambridge and Edinburgh. These congregations, we are told, are there, as here, largely recruited from the professional ranks—judges, lawyers, doctors. A distinguished English disciple is Lord Dunmore, and the leader of the Cambridge branch is Mrs. Butler, wife of the Master of Trinity. On the continent there is a 'church' at Berlin.

The creed of this great and growing 'denomination' is tersely stated in such words as these which we have descriptively headed

PANTHEISM RUN MAD:

"God is good, and God is all: consequently there is and can be no such thing as evil, physical or spiritual; it is merely a misunderstanding of ours, an erring human sense of things. There

is no evil save in human belief that it is." Physical and moral evils, and sin, are all hallucinations of "the mortal mind, or absence of the God thought." All is God, and therefore all that is good is God and all that is not good is not but is only a phantasm of the mind.

Undaunted by the destruction of St. Pierre, as a difficulty, one of the ablest exponents of this verbiage thus reduces the awful catastrophe to a hallucination:

"You may ask: Why, then, did God permit the destruction of St. Pierre? He did not, and we hold furthermore, that he knew nothing about it. It 'happened' through an erring human sense of things. The volcano could not erupt of itself: God did not bring it about: neither could man. But all the thought of centuries has been along the lines of human belief; and hence it is that we have [or rather, think we have] storms, fire, flood, earthquakes, tidal waves, all nursed along in human belief until they now seem as real and powerful as if God had created them. Fear and doubt make these pictures."

Here, however, 'the God thought' seems to fail for the moment and God ceases to be the only reality and the only creator; for the seer goes on to say that "if these mind-pictures are not mentally destroyed, they are apt to be manifested materially, and remanifested again and again."

Not to dwell here on the portentous inconsistency of responsibility and morals with such a 'creed' as this: what shall we now conclude of the intellect of an age which is fairly represented in its better middle class by a farrago of pure rhetorical nonsense? There are many other and equivalent indications of an age "given over to a reprobate [drossy] mind;" but in this crowning phenomenon we have more than enough to define an age from which, in a very large way, the logical bottom has dropped out, so that reasons and realities are poured into it in vain.

But "the Cures! the Cures!" Yes. We know a good man (from Yale College) who has been cured, and (logically, as he thinks) is an invincible believer in the gospel of 'Christian' 'science.' More than half of all cases of disease, as doctors know, recover or would recover, without perceptible aid of any kind, or perhaps only that of the mind; and consequently every cult or school can parade an army of living witnesses of its power to heal, but never disturbs its dead to testify.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

PERIOD OF THEOCRACY, OR JUDGES, ENDED WITH SAMUEL.

In the pathetic pre-natal life of SAMUEL in his pious mother and her big sorrow and vow, we read the movement of Divine providence towards the Covenant People, to restore them from a most fearful lapse, and to prepare them for a new departure filled with fresh phases of trial, and extremes of evil; all necessary in the free evolution of race character under sin, yet all working under grace towards the fulfillment of God's everlasting covenant with Abraham—although to this day apparently farther out of sight than ever!

The beautiful childhood of the boy prophet presents a remarkable parallel to that of Joseph. The careers of both were alike in singular sanctity and innocence, but also in singular moral power to reform and rule the most refractory of races, at its worst pitch and its most critical transition. We cannot over-estimate, nor hope to overtake in our conception, the Divine greatness of those two missions from God to Man, with that transcendent one of Moses standing between them! We are simply stretching our telegraph line from height to height of those three peaks; to be joined next with that of David.

While the ancestral genesis of King David was going on under Divine Providence, as recorded in the book of Ruth, there had already been a century and a half of interregnum, so far as appears from the book of Judges, in the succession of inspired general rulers, when "every man did that which was right in his own eyes," subject only to correction by the elders and priests according to the statutes of Moses. Such correction had become more and more lax or corrupt, for another century, when Samuel appeared. A frightful stage of impiety and immorality had extended even into the family of the high priest (1 Samuel II:12-25) and as the authority of that functionary himself was absolutely nerveless, the lawless condition of the greater part of the commonwealth of Israel must be inferred.

Moreover, "The word of the Lord was precious in those days: there was no open vision" (1 Sam. III:1). That is, the ark of God and the Shechinah at which pious souls, or the distressed nation, had been wont to "inquire of the Lord," was closed, probably on account of prevailing impiety. There was no visible resort "open" to those who would seek Divine direction or help, when Hannah brought her grief and petition to Shiloh. There were the altar and tabernacle (or "temple" so-called in the story) defiled by the ministry of licentious priests, undefended by their impotent head, and "men abhorred the offering of the Lord" (1 Sam. II:17). Such was the situation to which the child Samuel was sent with his first message (ch. III) of rebuke and judgment from God to the very head, officially and responsibly, of the reigning wickedness. The judgment was swiftly executed (ch. 4); the base sons of Eli were slain and the ark of God itself was captured and carried into the temple of the Philistine gods. Meanwhile, or from this date, (III:20) "all Israel, from Dan even unto Beersheba, knew that Samuel was established a prophet of JAHVEH, and JAHVEH appeared again in Shiloh; for He revealed himself to Samuel in Shiloh by the word of JAHVEH, and the word of Samuel came unto all Israel." "And Samuel judged Israel (VII: 15-17) all the days of his life. And he went from year to year in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places; and his return was to Ramah, for there was his house; and there he judged Israel, and there he built an altar unto JAHVEH."

Such, in summary, is the meagre record of Samuel's active career as ruler and reformer, with the addition of the great revival convocation (ch. VII) and the military deliverance that followed. All else is a vast gap, in fact, with scarce an incident preserved to mortal memory from one of the most memorable lives in Hebrew history. The rest of his time is filled up, on the page, with the affairs of King Saul and David; the great prophet appearing only in a secondary capacity after the civil revolution in which he had inaugurated the first constitutional monarchy known among men (X:25).

How strangely followed the same filial degeneracy and the same parental weakness in the family of Samuel, as that which his first prophetic act had denounced and judged in the family of Eli! Again strangely, Samuel's senile dereliction became the occasion

of the gravest national offense in the people whom he had reformed and ruled so well until in overweening and blind partiality he chose two of his sons to relieve his old age from the burden of government. "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (VIII: 1-3). Possibly, like some other wise men, Samuel's wisdom had failed him in the choice of a mother for his sons, and she was not a Hannah, nor a Jochebed. Perhaps Samuel was too busy in public affairs to "rule his own household" with due care. Perhaps the gangrene of immorality was too deeply extended in the mass of the people, in spite of public reforms and prophetic influence, for men in office to remain free from infection. Every supposition serves to emphasize the evidences that an enormously bad condition of the people had confronted and still baffled the prophet. However it may be, Samuel failed to use his unquestionable authority to suppress the abuse, but blindly let it run, until "all the elders of Israel gathered themselves together and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

Doubtless the complaint of the elders was little more than a pretext for the illogical remedy they asked in a monarchical form of government. The Lord himself explained to Samuel (VIII:7, 8) that the real difficulty with the people was nothing but chronic rebelliousness against Divine government, such as they had always manifested: "they have rejected me, that I should not rule over them." The theocratic state which God had established under the inspired administration of Moses and his successors, would now come to an end as unsuited to their character, and ages of untold disaster and misery must roll over the chosen race before they would be taught and chastened into submission, as a body politic, to the promised King; the "Coming One," of whom a novel type was now to be introduced in the royal capacity they desired.

It lies on the surface of the philosophy of history, that monarchies owe their foundations to the leagued desires and powers of secondary chiefs or princes, who combine and organize under a royal head, to share the distinction, splendor, luxury, and power, that must be distributed among those who exercise the various functions of government. So the elders of Israel, doubtless, cal-

culated on dividing among themselves the profits of service to a new and royal state, and therefore rejected the simple regime of local elderships, with God in the person of His prophetic representative, as their supreme and unearthly head. So, too, the ruling elements of the Jewish state at the time of Christ, rejected his spiritual kingship "not of this world," as affording them no place for the temporal honors and emoluments which they pursued. The regime of the "judges" is thus seen to be a typical premature introduction of the kingdom intended for mankind eventually, under the lead of the converted and consecrated Abrahamic race. As an object lesson, it serves to show us our incapability of any continued government unenforced by power and the *ultima ratio regum* (the cannon's motto)—in other words, any moral kingdom —until sifted and resifted through ages of remnant-salvation and survival, unto "a people prepared for the Lord."

BIBLE REVISIONS REVISED.

MATTHEW XXII:

1. "And Jesus answered and spake again to them in parables." "Answered" their attempt to seize him. The subject of the previous parables heard by the chief priests and Pharisees, was still continued by Jesus in spite of their endeavor to arrest him for those pointed denunciations.

"The kingdom of heaven"—the kingdom which Jesus was and is to establish on earth—"is likened (R.V., not *like*) unto a certain king who made a marriage feast for his son" (See Rev. xix:7-9, and xxi:2, 9, 10).

2, 3, 4. The emendations of the Revisers are justifiable but unimportant.

5, 6. Both versions are alike, and might perhaps be improved by closer attention to literality. We would read thus: But they who slighted [it] went away, one into his own field, and another on his mereantile business (*emporian*). The first difference is worthy of note, as showing a distinction that is plain in the text but does not appear in the versions. "They who *slighted* it" (*hoi amelēsantes*) went about their business indifferently; but the rest (*hoi de loipoi*) laid hold on his servants, rioted, (*hubrisan*) and killed them: or, less literally, *riotously murdered them.* The verb *hubrisan* denotes no particularly "shameful" kind of abuse, but a riotous and lawless outrage, precisely such as had been and was

still to be the style of violence committed against the servants of God, and especially those who called the disobedient to "the marriage supper of the Lamb." Considering the beautiful associations of the latter term as employed in the Apocalypse, it would seem more felicitous and certainly more suggestive if it were employed in the translation of this parable, instead of the word *marriage, wedding,* or *marriage feast.*

7. "But when the king heard" (*akousas*); the latter word, admitted in Griesbach's text, is dropped by Westcott and Host, and the Revisers, without explanation. "Burned their city" (R.V.) is more terse and usual than "burned *up.*"

8. In passing, let us remark that the words translated "to bid," "bidden," are *kalesai, keklēmenoi,* meaning exactly *to call, called;* and might more suggestively, as well as neatly, be so rendered.

9. "Go ye therefore into the highways" (A.V.) is rendered by the Revisers, "Go ye therefore into the partings of the highways," that is, to the street corners, or rather, the forks of the country roads, in this case. The reasons for thus rendering *diexodous tōn hodōn* by the Revisers, or for ignoring *diexodous* in the A.V., are not clear to the present re-reviser. The word is as exactly as possible *thoroughfares.* "Thoroughfares of the ways" would be simply *the main roads.* "Go out on the main roads, and so many as ye may find (*heurēte,* not *shall* find) call to the marriage supper." This would indicate the intention, which was evident, to reach the greatest number in the shortest time.

10. "Gathered together all as many as they found" (A.V. and R.V.) is inelegant and inexact. For *as many as,* read *whom* (*hous*). *And the bride chamber* (*numphōn*) *was filled with guests*: Why depart from the text here, in the manner—or shall we say *mannerism?*—of both versions?

11. "Came in to *behold* the guests" (R.V.) is literal, but pedantic and archaic; yet no more literal than "came in to *see.*" The vernacular word *see* (by itself expressing a merely receptive sense), in the phrase "came to see" expresses the idea of inspection or attention quite as well as "behold," which the Revisers needlessly substitute in this and some other cases.

"Who had not on a wedding garment" (both versions) would exactly be, *who had not put on* (*endedumenos*) implying the garment furnished, according to custom.

13. "Servants" (both versions) might be more appropriately rendered *attendants* or *officers* (*diakonois*) in distinction from *doulois,* servants, or, properly, slaves, in the former passages.

WONDERFUL REMAINS OF PRIMITIVE MAN.

THEY BELIE THE THEORY OF BRUTE-EVOLUTION AND CORROBORATE GENESIS.

From an article by Prof. A. H. Sayce, of Oxford, in the *Homiletic Review* for June, 1902.

The main results of the excavations which have been carried on in Upper Egypt during the last few years can now be summed up and put into something like scientific form. The time has come for indicating the principal conclusions to be drawn from them, and for sketching in outline the new chapter that has been opened in the history of Egypt and of civilized man. The veil that so long covered the beginnings of the Egyptian monarchy has at length been lifted, and we have learned that the traditional account of it, which the "higher criticism" had "demonstrated" to be "fabulous" and "mythical," is, after all, absolutely correct. And what is more, the tacit assumption of the late introduction of the art of writing which underlies the arguments of the "higher criticism" is once more shown to be false. Long before the age of Abraham the people of Egypt were reading and writing and keeping a record of current events.

The culture of Egypt in the time of the first dynasty was, in fact, just as advanced as it was in the time of the fourth. The artistic perfection of many of the objects found by Professor Petrie is simply marvelous. Never at any subsequent period in Egyptian history were the hieroglyphic characters engraved with greater skill and artistic finish. We have only to glance at the smaller objects found in the tombs of King Den and his predecessors to assure ourselves that in artistic workmanship the Egyptians of the first dynasty had little to learn from ourselves. Exquisitely carved ivories and vases of alabaster or harder stone testify at once to the tastes of the Egyptians of that remote period, and to their mechanical knowledge. *The world of the Egyptian first dynasty was one in which culture was already old.*

Such, then, is one of the results of recent archæological work in Egypt. We have learned that at the very beginning of its history the culture and civilization of the people were as highly developed as they were at any subsequent period. Indeed, in some respects the art of later Egypt shows a decline. But it was not only art and mechanics that were thus highly advanced. Writing, too, was known and practised quite as much as it was in the Egypt of the fourth dynasty. The hieroglyphic system of writing was already complete, and the characters were used to express letters as well as syllables and ideas. A cursive hand had already been formed out of it, and examples of this "hieratic" mode of writing have been found written in ink. The political and social organization of the country, moreover, was firmly established on the lines with which the later history of Egypt has made us familiar, and Egyptian religion, with its temples and priests, its festivals

and its theology, was already in existence. Between the Egypt of the first dynasty and the Egypt of the sixth there was little difference except that the art and architecture of the sixth dynasty show signs of decadence.

And yet this highly civilized Egypt of Menes, with its advanced culture and literary proclivities, was only half a dozen years ago confidently pronounced to have been a land of barbarism and darkness, without literary records, and therefore without a history. The traditional account of it was declared to be mythical or fictitious, and that critical analysis had proved it to be unworthy of credit. Such was the house of cards erected by "criticism"; a few blows of the excavator's spade have leveled it with the ground. The fact, however, has its moral: *the method and principles which have failed so disastrously when applied to early Egyptian history are not likely to be more successful when applied to Hebrew history.* The vindication of the historical reality of Menes means the vindication also of the historical reality of the Hebrew patriarchs.

THE OLDER POPULATION OF EGYPT

was that represented in the prehistoric cemeteries. It was a population which was not yet acquainted with metals when the Pharaonic Egyptians first appeared; it still employed weapons and tools of stone. It was, moreover, a pastoral population; the bodies of its dead were not mummified; they were first laid on the surface of the soil, and the flesh devoured by birds or beasts.

PHARAONIC EGYPTIANS

are the Egyptians of the monuments, the Egyptians who mummified their dead, who used the hieroglyphic system of writing, who founded the royal dynasties, and who were acquainted with the use of metals; and who subjugated the neolithic population of primeval Egypt. Their language with its Semitic elements shows that they must have come from Asia. The Egypt of Menes and his immediate successors made use of the same seal-cylinder as that which characterized Babylonia, and, as in Babylonia also, clay was employed as a writing-tablet. Now in Babylonia this was natural and obvious. There was no stone there, clay was literally under the feet of every one. In Egypt, however, stone was plentiful, and clay, such as could be used for retaining an impression, was scarce. It is only from Babylonia that the use of the seal-cylinder could have originally come. It is also only in the age of the first dynasties that the seal-cylinder was used in Egypt. It was unsuited to the valley of the Nile.

That Babylonia should have been the first home of the civilized Egyptians is a striking verification of the Biblical account, which also makes the plain of Shinar the original home of civilized man. It is the second conclusion that may be drawn from the excavations and researches of the last few years.

A third conclusion is the antiquity of culture. Neither in

Egypt nor in Babylonia has any beginning of civilization been found. As far back as archæology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. In view of modern theories of development and of the evolution of civilization out of barbarism, we should expect to find retrogression; but where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archæology at all events has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown.

[Earlier readers of SALVATION (vol. 1) may remember the opinion, derived from Genesis IV:21, 22, that the arts must have flourished in the lengthened lives and prodigious pristine faculties of the antediluvians, to degrees little imagined by us, and that Noah, the builder of the Ark, and his sons, must have been such advanced artisans as to have transferred to the new world all the accomplishments with which the earliest relics that were not buried forever by the grand cataclysm astonish us as if apparently sprung full formed and armed, at a single birth, from the head of a god. Traces of like antediluvian origin for the more virile elements of Grecian mythology, are apparent in the 4th chapter of Genesis; and some of the remotest of the quasi-historical traditions may probably have come down from before the flood.]

THE UNITY OF THE BIBLE BOOKS.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who have never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming

from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a *library,* filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homœopathy, hydropathy, and all the other "pathies," bind them altogether, and then undertake to doctor a man according to that book! Or suppose you get thirty-five editors at work writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together when they are done.

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through all ages.—*H. L. Hastings, in "The Inspiration of the Bible."*

ONE OF THE PROMINENCES ON MISSION FIELDS

AND PROMINENT DISGRACES OF AMERICAN "CHRISTIANITY."

The marvellous work in Korea—by Christ, not Christians—is shown in the following passages from the address by Rev. Horace G. Underwood, D.D., original Presbyterian missionary to that country.

First. I would call your attention to the open doors as they exist in Korea. The adherence to the old faiths is almost a thing of the past. The old intense hatred of the outside world, which en-

acted laws making it death to any foreigner found in her coasts, death to any Korean harboring a foreigner, and which had led them to devastate their coasts and keep the foreigner out, has been swept away by a power divine, and has given place to a popular feeling that gives a kindly welcome to the American Protestant missionary in almost every village and home in the land. The success of the American surgeon opened the door to Korea's officialdom, and this door has been kept open even up to the present time, so that the American misisonaries are welcome guests in a large number of the homes of Korean officials.

Realizing that something ought to be done for this class, a year and a half ago, I sent out invitations asking a large number of these men to meet in my house that we might talk together about things concerning their souls' salvation. I hardly expected that many would accept, but on that Sunday afternoon, and for several Sundays following, my parlor and study were filled to overflowing with members of the Cabinet, princes of royal blood, and some of the highest nobles in the land, who came up and sat down and quietly talked over the truth in Christ, showing by their earnest attention and eager, intelligent questions, the sincere and deep interest they felt.

The entree to the palace has been ours. Most graciously have your missionaries been received; high honors and royal favors have been bestowed upon more than one, but we have not been able to utilize all these open doors. With such opportunities before us, with the lower classes looking up to the missionary as a leader, with the middle classes seeking him as a teacher and guide, with the officials receiving him as a friend, and with the Emperor himself trusting and honoring him, does not the mere business common sense of the Presbyterian Church demand that we give immediate and adequate reinforcement to the mission in Korea?

Second. The investment thus far made in Korea, has yielded an unparalleled percentage of interest. In China, they had to wait a score of years before they baptized their first convert; almost a century before they had enough members with which to organize a church. In Japan, they waited six years before they baptized their first convert, twelve years before they could gather nine converted men with which to organize a church. In Korea, the first Protestant missionary, a physician, arrived there in the fall of 1884, the first minister, the speaker, in the spring of '85, and yet we were permitted to baptize our first convert on the 11th of July, 1886, and to organize our first church in Korea, a Presbyterian church, in September, 1887, with almost a score of members. When I was in America ten years ago, I was able to report that there were a little over one hundred baptized communicants in the land.

Marvellous indeed as was the record of those first seven years, it was as nothing compared to that of the ten years since passed,

so that today we are able to report between 5,000 and 6,000 baptized communicants, between 3,000 and 4,000 of the catechumen class, and the still larger class who call themselves Christians, but who as yet the missionary has not deemed quite ready to receive even as catechumens, showing that there are in Korea today over 20,000 men and women who have given up all their heathen practices, and are today striving to worship the same God in whose name we meet in this hall to-night.

A WORKING CHURCH.

Third. Not only the size, but the quality of the crop that has been harvested, must be taken into consideration, and I desire this evening to call your attention to three distinctive characteristics of the Korean church: 1st, its activity; 2nd, its generosity; 3d, its prayerfulness.

First then, its activity. The marvellous degree of apostolic activity that has been exhibited by the Korean Church is due in part, we believe, to two rules that have been instituted, first, as to church membership, it is the rule of almost every missionary in Korea, that every applicant for membership in the church, must have done some little active work for Christ, before he can be received as a full member into the church.

A second rule is that in regard to helpers.

It is a rule in Korea that the native church must pay for its own native helpers and pastors, and at no distant date its own native teachers in the secular schools. These under our denomination are divided into about 300 churches, which, *with only one or two exceptions are entirely self-supporting.* By self-supporting, I mean they are building their own churches, supporting their own evangelists, building their own schools, supporting their own school teachers, and paying all the running expenses of their schools and churches.

As to their generosity, they are not only liberal to themselves. In addition to this, they are most liberal to outsiders, as perhaps you have often heard, they gave largely to famine-stricken India.

A PRAYING CHURCH.

I wish I had the time this evening to give you examples that would show you how they are able to lay hold almost upon the very throne of God and get from Him the blessing. They have the power of waiting upon God for an answer, praying at times all night long, until the answer comes, then when God gives the assurance of an answer, they, with confidence, simply proceed to wait for Him to make that assurance good, knowing that He will do it. I wish you could hear them as they speak of God. They do not use the term "God" very much, they do not use the term "Heavenly Father" very much, it is generally simply "Father." A man will be in trouble and if you will ask him what he did, he will tell you that he told "Father" about it. From one of the interior

villages persecution had broken out, and the leader of the little group who had suffered hardest, whose only child—a lovely little girl had died from exposure, at that time—was in my study, telling me about it, tears streaming down his face, and I turned to him and said, Brother, what did you do? I wish you could have seen the smile that broke through that tear stained face as he replied: "I told Father about it, and it will be all right, you know." With harvests of such a quality as this, with a Christianity of such a type, with the field all ripe and only waiting to be garnered!

THE "CHRISTIAN" DISGRACE.

Finally. In connection with the work in Korea, I would call your attention to the fact that the force at present there is absolutely inadequate to the crying needs. Every missionary in Korea will tell you that the only thing which has hindered the progress of the work in his section has been the inability of the missionary to physically keep up with the work. All over the land cries are coming for workers. Groups of the villagers ask to be organized into classes for instruction as catechumens, and the missionaries hardly dare to organize them because they have not yet been able to instruct the classes they organize.

Dr. Brown, secretary of your Board, says that to meet the present emergency, the force in Korea ought to be quadrupled; that would mean 125 new men to be sent out at once; and the Board is proposing to send out this year one additional worker for Korea, and that a physician.

God in His providence has given to the Presbyterian Church an infant church in Korea, and that infant church today is crying out to its mother for nourishment. Can a mother hear her starving babe cry for food, and not have her heart touched, and not use every effort and power that she has to heed that cry? The very beasts of the field would do better than that. Can the Presbyterian Church that has been bought with the precious blood of Christ hear her child in Korea ask for food and nourishment and despite her ability, despite her ease, and despite the means that God has placed at her hands, refuse to heed that cry?

THE NORTH BETHANY FAITH MISSION.

NORTHWESTERN LUMBER AND MINING CAMPS.

We welcome a belated number of the *North Bethany Record*—which we wish all Christians could read (address, Mellen, Wis.), and we make a few excerpts to show the nature of the labor and the spirit of the work carried on in the sowing of that productive field of the future with the seed of the heavenly kingdom.

The work has been going on, both in the small towns and in the camps, with greater power, we feel, than ever before. Several new workers have also been welcomed among us, and have gone out into the field.

[The method of village work is usually for two devoted women to make a little home for themselves in some destitute settlement, from which to reach out in evangelistic work.]

From a field recently opened the lady worker writes: "We have been having a Sunday School here since October. It had been over a year, previous to that, since a service had been held here. Forty children without a Sunday School! The work is very encouraging indeed; some of the children seem to just drink in the truths of the lessons. It was told me that there was not one praying soul in the town, but there are some praying souls there now. In a series of meetings held here during the winter, several children and young people were converted, and the Lord has sent three Christians to live in the place. There were some very sweet instances of child conversion. One night as we were speaking upon the 'Woman at the Well,' a little boy, nine years old, asked Jesus to give him the Living Water, and then and there he was converted. Some, however, who seem hungry for the Word, are not as ready to accept and obey it. Pray for us that our work may not be in vain."

A HARD WORK AMONG HARD INDIANS.

Two new little homes have been started in the last few months. One at a town in Michigan, which was entirely destitute of Gospel privileges; and the other on one of the Indian Reservations, where, we are told, no protestant work had ever been done among the Indians. Two of our ladies have started their little home among the Indians in the Indian village, and are being blessed in the work. These two are learning the Chippewa language, which is the language of the Indians on all of these reservations. One of the young women was quarantined with an Indian family who had small-pox last winter, so had quite an opportunity to study the language. The other is new at the work. One writes:

"We are very happy in the work together, and one of us seems to supplement the other. Where I lack, Miss N. fills in; for instance: My ears are not quick to catch the Chippewa sounds and words, but hers are; she has not the strength nor the perseverance for study that I have. So you see that we are a help to one another. Praise the Lord for the spiritual fellowship that we have together." The other says:

"I can hardly realize that I have been a month with the Indians! Such a month, too! God's leading is putting Miss M. and me together can only be appreciated by our own selves. It has been a month of the richest blessing. The moment I reached here I felt my heart warm toward these poor, dear, benighted people. You may call us Foreign Missionaries if you like. We could not go to a more neglected and needy people than these Indians. I feel like running away sometimes, I feel so helpless before all this great need. . . . Tobacco on every side, used by men and women, too. The women can scarcely open their mouths,

so full of tobacco they are. It seems impossible to get to their hearts at all, through the tobacco and filth. But we have a great God to trust. He alone is able. 'God help us,' is our constant cry."

"The first Sunday we had eighteen at our little meeting. They gave good attention; behaved perfectly; and only once did any of them spit on our clean floor. It is a little difficult to get the women to feel free about coming into our home. The men seem to be more willing to come. The women are very reserved. We cried to the Lord about them, that He would send them in, and yesterday He sent four in, three at one time—Hallelujah! We gave them a little Chippewa song service, and had a blessed time with them. We kept one of them to dinner, and after dinner she stayed awhile and helped us with the language. They do enjoy our getting the language. The Lord is helping me in it very much, the Indians say I am getting it very fast. Pray that our minds may be opened and our ears tuned to these sounds. One of the Indians gave me this name, Wah-bun-min-o-go-qua (Morning Star Woman). Miss M. had a name given her also, it is, Wah-sa-ge-ghe-go-qua (Light Sky Woman.)

HOW THE "HOME" WAS OBTAINED.

"An Indian called this morning who always calls himself a 'Bad Injun,' so Miss Morse read Rom. 3:23 to him and I told him that God says we are all 'bad Injuns.' Miss Morse is now pointing him to the cure for a 'Bad Injun.' But he is a very good Injun to us, lets us have his house free of rent, and is very kind."

"One of the most interesting incidents of my work was the opening of the Indian Bethany Home here. If I could rent a cottage it was the most for which I hoped, although where the money with which to pay the rent was to come from, the Lord only knew. But to my surprise, when I asked this good-natured Indian about his house, which I knew was vacant, he said I might have it to use rent free. He also left a number of pieces of furniture, such as chairs, a table, etc., which have been a great help to us. We have tried, by presenting the Lord Jesus to him, to repay him for his kindness, and he says, 'I breeve (believe) it, I breeve it, but I can make no promises.' Pray for him.

"Then, in connection with this event, was the coming of a little store to this little Indian village, three miles away from the lumber company's store. I had often wondered if I would have to pack my groceries on my back all that distance, as the Indian women do, and I had told the Lord I was willing to do so if need be; but He has so ordered it that it has not been necessary. I sometimes think the Lord is giving us too many luxuries. I have coveted some of the hardships of missionary life, but He has given us none of them.

A VIEW OF CAMP WORK BY MISSIONARY DETWEILER.

During the winter months it has been the privilege of Bro. Howard Buswell and myself to carry the Gospel into about thirty

lumber camps in the district west and southwest of Ashland. Most of these were visited more than once, and some as often as six or seven times in the four months we spent in the camps. For about ten days at a time we would be out in the woods, travelling on foot from camp to camp, and living right with the men in the log shanties. Thus we could tell the "Old, Old Story" each night to a larger number of unconverted men than ever gather in the average church once a week; and to some that, in town, perhaps could not be persuaded to attend a meeting. Beside this we had opportunity to form personal acquaintance with some of the men —a thing not very hard to do, as a rule; for, while these lumbermen are many of them held in the most degrading bondage by their vices, they are quite good-natured, and rarely malicious.

To imagine what a meeting in a lumber camp is, one must picture to himself the interior of the "sleeping-shanty." Rudely clad men sitting around on the narrow bench in front of the rows of bunks; in the center, clothes, especially socks, hanging to dry above the stove, near which is a pile of wood on the floor, air blue with tobacco smoke, through which sifts the weak light from three or four lamps. The two visitors stand and announce a song, and begin to sing. The men are invited to join in the singing, and frequently they do, though many of them are entirely unfamiliar with even the oldest Gospel hymns.

A few songs and a prayer, and then the chaplain tells in as simple and direct a way as possible, the Story of Salvation through Christ. Another song and the service is over, having lasted about forty-five minutes. Time, or rather, Eternity, will reveal whether any thing has been accomplished or not. In the ordinary sense of the word, great "results," such as follow evangelistic meetings in a church, could hardly be expected. Camps can only be visited at intervals of several days, and anything like an "aftermeeting" is impossible; opportunities for definite personal work are also rare.

How are we received? In a few places the foremen refuse permission to hold a service, but, usually, we have no such difficulty. From the men we receive sometimes a hearty welcome, rarely opposition. This last usually takes the form of talking, or singing boisterously with us. In a certain large camp, one man had brought some liquor from town the day we came, and some of the "boys" felt jolly enough to be playing poker that evening in front of us, while we were going on with the meeting. During the game the bottle was passed around. One man hugged it to his breast, and another, after holding it out at arm's length and then drinking very deliberately, held it up in the face of Mr. Buswell, who was trying to speak in the confusion, and invited him to partake. As politely as possible, Mr. Buswell refused, and the man turned it off with a joking remark about the "dryness" of the speaker, that was very amusing to the rest.

TERRORS OF JUDGMENT AND GLORIES OF SALVATION.

(ALTERNATING IN VISIONS OF THE LATTER DAYS).

Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jahveh come upon you, before the day of Jahveh's anger come upon you, seek ye Jahveh, all ye meek of the earth, who have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of Jahveh's anger. (Eze. vii.) An end, the end is come, upon the four corners of the land . . . Behold the Day, behold, it is come, the morning is gone forth; the rod hath blossomed; pride hath budded; violence is risen up into a Rod of Wickedness. [The throne of iniquity . . . which frameth wickedness by a law] . . . The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall be upon the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of Jahveh, . . . because it is the stumbling block of their iniquity.

(Is. xxx.) Behold, the name of Jahveh cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation and his tongue is as a devouring fire; and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity, and there shall be a bridle in the jaws of the peoples, causing them to err.

[But] ye shall have a song as in the night when a holy solemnity [passover] is kept; and gladness of heart as when one goeth with a pipe to come into the mountain of Jahveh, to the Mighty One of Israel. . . . And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

> Therefore will not we fear, though the earth be removed,
> And though the mountains be carried into the midst of the sea;
> Though the waters thereof roar and be troubled,
> Though the mountains shake with the swelling thereof,
> [It shall be] a river, the streams whereof shall make glad the city of God,
> The holy place of the tabernacles of the Most High.

And Jahveh shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger and the flame of devouring fire, with scattering and tempest and hailstones. For through the voice of Jahveh shall the Assyrian be beaten down which smote with a rod; and in every place

where the grounded staff shall pass which Jahveh shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it.

> And there were lightnings and voices and thunderings; and there was a great earthquake such as was not since men were upon the earth (Rev. xvi).

(Jl. ii.) Therefore also now, saith Jahveh, turn ye to me with all your heart, and with fasting and with weeping and with mourning; and rend your heart and not your garments, and turn unto Jahveh your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil . . . Blow the trumpet in Zion; sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation; assemble the elders, gather the children and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of Jahveh, weep between the porch and the altar, and let them say, Spare thy people, O Jahveh, and give not thy heritage to reproach.

(Ml. iv.) Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of Jahveh, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse. (Jl. ii.) And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible Day of Jahveh come. And it shall come to pass that whosoever shall call on the name of Jahveh shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as Jahveh hath said, and in the remnant whom Jahveh shall call. (Je. xxx.) Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. (Je. i.) For out of the north there cometh up a nation against her which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast. In those days and in that time, saith Jahveh, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek Jahveh their God, they shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to Jahveh in a perpetual covenant that shall not be forgotten.

(Zc. xi.) And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications; and they shall look on Me whom they have pierced, and

they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him as one that is in bitterness for his firstborn.

> Behold, he cometh with the clouds, and every eye shall see him, and the very ones that pierced him; and all the tribes of the earth shall wail for him.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-Rimmon in the valley of Megiddon; and the land shall mourn, every family apart; . . all the families that remain, every family apart, and their wives apart . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

(Jl. iii.) For behold, in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel, whom they have scattered among the nations and parted my land. . . . Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Jahveh. (Is. xiii.) I have commanded my sanctified ones; I have also called my mighty ones for my anger, even them that rejoice in my highness. (Rev. xix.) And the armies that are in heaven followed him upon white horses, clothed in fine linen white and pure . . . For the fine linen is the righteous judgment acts of saints.

> And the sixth angel sounded; and I heard one voice from the [four] horns of the golden altar which is before God, saying to the sixth angel which had the trumpet: Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed which were prepared for the hour and day and month and year, that they should slay the third part of men. And the number of the armies of the horsemen was twice ten-thousand times ten-thousand: I heard the number of them. (Rv. ix). And the sixth poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw coming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits as it were frogs: for they are the spirits of demons, working signs, which go forth to the kings of the whole world to gather them together to the war of the Great Day of God the Almighty . . . And they gathered them together into the place which is called in the Hebrew tongue Har-Maged-on (Rv. xvi.)

Let the heathen be wakened and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. (Is. xviii.) Associate yourselves, O ye peoples, and ye shall be broken in pieces: and give ear, all ye of far countries;

gird yourselves, and ye shall be broken in pieces: take counsel together, and it shall come to nought: speak the word, and it shall not stand, for God is with us. (Zp. iii.) Therefore wait ye upon me, saith Jahveh, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. (Mi. iv.) Now also many nations are gathered against thee, which say, Let her be defiled, and let our eye look upon Zion; but they know not the thoughts of Jahveh, neither understand they his counsel: for he shall gather them as the sheaves into the floor. (Jl. iii.) Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the Valley of Decision! for the Day of Jahveh is near in the Valley of Decision.

> The harvest is the end of the æon, and the reapers are the angels. As therefore the tares are gathered and burned up with fire, so shall it be in the ending-up of the æon (Mt. xiii.) And I saw and behold a white cloud, and on the cloud One sitting like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Thrust in thy sickle and reap; for the hour to reap is come, for the harvest of the earth is ripe. And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, that hath authority over the fire [thereof]; and he cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God: and the winepress was trodden without the city, and blood came out of the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs (Rv. xiv.)

(Zch. xiv.) Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith Jahveh of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones. And it shall come to pass that in all the land, saith Jahveh, two parts therein shall be cut off and die, but the third shall be left

> And there was a great earthquake, such as was not since men were upon the earth . . and the great city was divided into three parts, and the cities of the nations fell: (Rv. xvi.)

therein: and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, Jahveh is my God.

Behold, the Day of Jahveh cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses

rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jahveh go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah.

> When therefore ye see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains (Mt. xxiv.)

And Jahveh my God shall come, and all the saints with thee. (Da. xii.) At that time shall Michael stand up, the Great Prince that standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book. (Mt. xxiv.) There shall be great tribulation, such as hath not been since the beginning of the world until now, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved [alive]: but for the elect's sake those days shall be shortened. And it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day which shall be known to Jahveh, not day nor night: (Eze. xxx) a cloudy day: it shall be the time of the heathen: (J'l 2.) a day of darkness and gloominess, a day of clouds and of thick darkness: but it shall come to pass, that at evening-time it shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be. And Jahveh shall be King over all the earth.

> And behold, waters issued out from under the threshold of the house [of God] (Eze. xlvii.) And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof (Rv. xxii.)

(Is. xxix.) Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices; yet will I distress Ariel, and there shall be heaviness and sorrow, and it shall be to me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover,

the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be at an instant suddenly: thou shalt be visited of Jahveh of hosts with thunder and with earthquake and great noise, with storm and tempest and the flame of devouring fire;

> for every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning fuel of fire (Is. ix.)

and the multitude of all the nations that fight against Ariel, even all that fight against her munition and distress her, shall be as a dream of a night vision: it shall be even as when a hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

(Is. xvii.) Wo to the multitude of many peoples, which make a noise like the noise of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them and they shall flee far off, and be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind: and behold, at eveningtide trouble—and before the morning he is not! this is the portion of them that spoil us, and the lot of them that rob us.

(Hg. ii.) And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother. (Zc. xiv.) And it shall come to pass in that day, that a great tumult from Jahveh shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem. (Jc. li.) Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider.

(Zc. xii.) Behold, I will make Jerusalem a cup of trembling unto all the peoples round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all peoples: all that burden themselves with it shall be cut in pieces, though all the peoples of the earth be gathered together against it. In that day, saith Jahveh, I will smite every horse with astonishment and his rider with madness; and I will open my eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the governors of Judah shall say in their hearts, The inhabitants of Judah shall be my strength in Jahveh of hosts, their

God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the peoples round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Jahveh also shall save the tents [rural people] of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify against Judah. In that day shall Jahveh defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the Angel of Jahveh before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (Is. xxxi.) Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him will not be afraid of their voice nor abase himself for the noise of them, so shall Jahveh of hosts come down to fight for Mount Zion and for the hill thereof. As birds flying, so will Jahveh of hosts defend Jerusalem: defending he will also deliver it, and passing over he will preserve it.

(Zc. ix.) And I will encamp about my house because of the army, because of him that passeth by and because of him that returneth; and no oppression shall pass through them any more; for now have I seen with my eyes.

(Is. xxv.) The windows from on high are open, and the foundations of the earth do shake; the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day, that Jahveh shall punish the host of the high ones on high and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days they shall be visited. When thus it shall be in the midst of the land among the peoples, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done: (Is. xvii.) the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean; and it shall be as when the harvest man gathereth the corn and reapeth the ears with his arm: yet gleaning grapes shall be left in it, and as the shaking of an olive tree; two or three berries in the top of the uppermost bough; four or five in the outmost fruitful branches thereof; they shall lift up the voice, they shall sing for the majesty of Jahveh, they shall cry aloud from the sea. Wherefore glorify ye Jahveh in the fires, even the name of Jahveh the God of Israel in the isles of the sea. From the uttermost parts of the earth have we heard songs, even glory to the righteous.

"Salvation."

Evangelizaton of The Jews

THE NEW STATUS OF WARSZAWIAK MISSION.

The Publisher of "SALVATION" gladly assumes (in addition to the responsibility of this monthly publication) a share of the responsibility of Jesus's friends for the maintenance of a place in New York where Jews can (and will) gather to the preaching of their and our Messiah. Frankly, we take hold because of the New Departure we believe in—the utter severance of the spiritual work of the Missionary from the accounts and liabilities of the Treasury; leaving (as Mr. Warszawiak now does) to the Christian public, far and near, the affectionate care of their beloved missionary, for his work's sake which God so singularly blesses to His people Israel. He takes the position, no longer salaried, of the Lord's servant and His alone; asking only a place to stand, and such sustenance of his freely given strength as the Lord through His loving servants may see fit to allot. We believe it will be cordial, free, and sufficient, from the love and bountifulness of Christian 'Israelites indeed.' The Master will know better than any of us the private necessities, and will direct by His Spirit the appropriate supply, as no committee or treasurer knows how to do. As an essential of the Faith Mission now constituted, appeals for help, whether private or public save in prayer, will not be made in future, whatever happens. The Lord will sustain what he approves; and we trust more firmly than ever that He will approve and sustain more than ever that which He has to this day so manifestly approved, now that it is cast in faith upon Him.

FOR THE SUPPORT OF THE MISSIONARY FAMILY (MR. WARSZAWIAK'S)

Intending to make known to all the amount realized each month for pastoral support of the missionary, we have no report of this to make for the month (June) last completed; since the announcement of the New Departure was not in the hands of the friends of the work until the last of the month.

We are able to report from the half-dead midsummer month of July, a total of $167.07 in sums of one to 100 dollars, each of which, Mr. Warszawiak or the Treasurer (Rev. Dr. James Patterson, 140 Nassau St., New York) has acknowledged separately and gratefully to the respective donors.

THE LOCAL EXPENSES OF THE MISSION

at No. 424 Grand Street, paid in June, 1902, were as follows:

Rent from April 10 to June 30, 1902, 2 3-4 months	$275.00
Ex-rabbi Max Magil, assistant missionary (4 weeks)	20.00
Morris Gross, janitor, on account (3 weeks at $4)	12.00
Edward Moritz, organist, for June	6.00
Printing and Envelopes of 3,000 "Special Letter"	8.29
Postage on the "Special Letter"	42.00
Broom for Janitor	.35
(Gas and Electric Light bills not presented, about $7 to $8.)	
Approximate total for June, and back rent	363,64
Paid Treasurer's note for money borrowed Oct. 18, 1901	50.00
	$413.64

Certain extra and back expenses will be noted in the above account. The "fixed charges" will hardly exceed $150 per month in the future, until more extended operations can be undertaken.

THE RECEIPTS OF THE TREASURY PROPER

(FOR LOCAL EXPENSES)

June 10.	Donations through W. C. C. by friends abroad	9.44
15.	" " " " "	13.37
21.	Rev. A. A. Isaacs, Bath, England	24.25
23.	Miss F. T., Brighton, England	6 65
		$53.71

Deficit in Treasury, June 30, 1902 ..... $359.93

JAMES G. PATTERSON, *Treasurer.*

WHAT OUGHT TO BE DONE.

We are now barely keeping open one small mission hall, as heretofore, where there is not half room enough for the Jewish hearers, believing and unbelieving. We labor and pray for a building adequate to this purpose and other purposes almost equally necessary. This would involve also the employment of workers of different classes,—whom may the Lord inspire, call, and send! Meanwhile, in preparation for advance in such work, we invite local auxiliary organizations "wherever two or three are gathered together," of those who feel their debt to Jesus and his Jewish kindred and covenant people.

MONTHLY LETTER FROM HERMANN WARSZAWIAK.

Dearly Beloved in the Faith:—

The grace of our Lord Jesus Christ be with you all. Amen. I am glad to let you know that we already have many reasons to praise His blessed name for having led us to live henceforth by faith and by faith only. For, since this step has been taken, I feel, first of all, free from all care and worry; and it is such a joy and comfort to be closed up every morning with God in prayer, telling Him our needs, and looking unto Him alone for the supply of every want. "My God shall supply all your needs according to His riches in glory by Christ Jesus." The Treasurer, too, has already received some congratulations and substantial sympathy from a number of God's people, into whose hearts God has put the thought of succoring us. The needs of the Mission too, are all trusted to the Lord, and I really feel like a prisoner that has been set free. I believe that God will now be able to make better use of His humble servant, in many directions and I invite your prayers for this above everything else, realizing what worthless instruments we are in attempting to attract and win souls to Jesus Christ.

A LEARNED JEW.

A Hebrew brother who is quite a scholar, often attends our meetings, and I have had many private talks with him. Though he seems attracted to the truth, I feel it is only with the head, and not with the heart. I fear this is my fault as much as his, for by reason of our own emptiness we are unable to attract the hearts of others, or how could there be so many hundreds of Jews at our meetings, and so few who really believe?

AN INTERESTING CASE

Is that of a Hebrew friend, a consumptive, who every time he meets me most anxiously asks, "Do you really think I will be saved if I believe in my heart that Jesus is the Christ and my Saviour from sin?" Although I have as often answered him, he still makes the same inquiry every time. Poor man! he is, I fear, in the last stages of the disease. He is anxious now about his soul more than anything else; but he has a wife and nine children, and he thinks that, if he should become an open Christian, he would disgrace his wife and children, who are all very "orthodox" Jews. Thus he hesitates, and hesitates, though he will sit with me as long as I can, actually drinking in every word I tell him of Jesus and his

love. His eyes beam with delight when he hears that story where on the cross Jesus said to the thief by his side, "Today, thou shalt be with me in Paradise." Will our friends please pray for this poor man?

A YOUNG JEW IN THE HOSPITAL.

The other day I received this letter from a young man who is sick in a hospital:

My Dear Mr. Warszawiak:—You will remember me as one who often attends your meetings in Grand street. I always liked to hear you preach about Jesus and conversion, and though I often gave up engagements and pleasures to go and hear you, that was all I cared for. I have not even once read the New Testament. But now as I am lying sick in this cot, I have been thinking about the things I have heard, and many of your words are constantly before my mind. I feel a great desire now to read the New Testament. Will you kindly send me one, and also, if you can, visit me? Very sincerely yours, S. H.

THE MEETINGS IN GRAND STREET.

All our meetings are continued as usual, through the summer, although of course it cannot be expected that they will be as full as at other seasons. Still, there is always a goodly number of Jews present at each and every meeting, and the meetings are full of interest indeed, particularly on Friday and Wednesday nights. The Bible Class on Saturday afternoons (followed by Gospel service), has been specially interesting this Summer, on account of the thorough examination of a very important subject for Jews to understand: the wonderful rise and power of the primitive Jewish-Christian Church in Jerusalem and Palestine and all over Asia Minor, and the striking views presented from the Gospels and Acts of the Apostles of the origin of the Hebrew Church under the Old Covenant and especially under the New Covenant for all nations: some of which have been reproduced in "Salvation."

DEATH OF REV. DR. FAUST.

Another Jewish missionary has fallen asleep. Rev. Hermann Paul Faust, an ordained Presbyterian minister, and missionary to the Jews in this city, died on the 13th of last June, leaving a poor widow and eight children. Dr. Faust had been a Rabbi in Germany, for many years, serving one congregation for seventeen years in succession; and when he came to this country in 1888, he became the rabbi of the congregation of the "Brethren of Israel" in Poughkeepsie, N. Y. There he made the acquaintance of a Christian minister, from whom he received a New Testament which

opened his eyes to the truth as it is in Jesus, and led to his becoming, later on, a Christian here in New York. He was baptized, with his wife and children, on May 25, 1892, in the Jewish Mission at No. 17 St. Mark's Place, where I afterwards served, and a few years later was ordained a Presbyterian minister by the Presbytery of New York. Ultimately, however, the Presbytery sold the Allen street Church where Dr. Faust conducted his mission to the Jews, for a Jewish Synagogue, and discontinued Dr. Faust's work under their care.

I was pained to the heart, while attending the funeral services for Dr. Faust, in the Harlem Presbyterian Church, to see no Presbyterian ministers present except the two officiating pastors. A conversation overheard after that service led me to write a note to several of the daily papers which I cut from one of them:

To the Editor of the Sun—Sir: Attending the funeral service of the Rev. Dr. Herman Paul Faust at the Harlem Presbyterian Church last night, I overheard several gentlmen making the following remarks:

"If Dr. Faust was not a converted Hebrew, one-half at least of 'The N. Y. Presbytery' would have been present at his funeral, as he was a regular ordained Presbyterian minister and a Presbyterian missionary of this city, but he being a converted Jew, not a member of the Presbytery was present," etc.

Now, I would like to ask, through the *Sun,* the Presbyterian ministers who constitute The N. Y. Presbytery if this is really true; is their blind prejudice against the Christian Jews so great that they would not even attend the funeral of a proselyte? Or will they kindly explain what else was the reason that none of them attended the last rites of their brother minister and presbyter.

HERMANN WARSZAWIAK.

New York, June 17.

THE LOST (?) TRIBES.

We of course receive many expositions of prophecy which we had seen long since and cannot now make room to discuss in our little monthly. Correspondents will, we hope, excuse us, for want of space. Just a word, however, to those who have favored us with many pages of prophetic scripture presumed to be fresh, together with curious constructions of the same intended to prove that the Ten Tribes have been "lost" into the so-called Anglo-Saxon race, and have their politico-ecclesiastical head at present in King Edward VII.

Without discussing the latter proposition we would make answer

to some who have received with astonishment the suggestion (whatever it may be worth) that the "Twelve tribes" recognized and addressed by the Apostles James and Paul were and are dispersed as "Jews" indistinguishably, the world over,—and in vastly greater numbers as Christians—by remarking that a certain reference to secular history might remove a block they unitedly stumble over. They inform us, with one consent, that the Ten Tribes were not carried to Babylon but to Assyria. That Babylon was the capital of Assyria under Nebuchadnezzar, they forget; followed as Assyria was by the inclusive Persian Empire under Cyrus (at the Restoration); and that there was no distinction of tribes two or ten or of Jews and Israel, known in that empire, for instance, in the time of Esther; nor in the succeeding Macedonian empire; nor in the Roman empire following that; but that all who held with the Synagogue and its leaders were and are classed as Jews. These circumstances make it no mystery that one cannot see how the Ten Tribes could have segregated themselves and "gone West" in a body, without leaving in history, somewhere, some trace of such a migration.

THE JEWISH SABBATH.

The Jews, as is well known, are at present by no means of one mind on the question of counting "the seventh day, which is the Sabbath of JAHVEH" from Saturday or from Sunday. In fact, Christians are not quite all of one mind on this question. However, the general agreement on Sunday, causes the 'orthodox' Jews in Christian countries great embarrassment and disadvantage, through the necessity of losing two days every week—the Jewish Sabbath and the legal Sabbath. Many therefore now advocate, and some congregations adopt, the observance of Sunday. Isaac Wolff, of Chicago, for instance, is quoted as saying that the Jewish Sabbath could be changed and the world would then recognize one holiday, and the change would in no way be an acknowledgment by the Jews of the resurrection or the ascension of Christ.

Said Adolph Kraus, President of the Isaiah Congregation, Chicago, the tradition regarding the Sabbath coming on Saturday could be set aside without in any way compromising Judaism and it would be better for all sects.

Rabbi Silverman of New York, said that worship and instruction in worship was not out of place on any day. He believed

that the Sabbath was made for man and not man for the Sabbath.

The late conference of Jewish Rabbis was not able to settle the question, and a commission was appointed to ascertain the wishes of the Jewish congregations and report to the conference of 1903.

CHRISTIAN HEBREWS ORGANIZE!

What is indispensably necessary, is the forming of efficient local associations in all towns where Hebrew Christians are to be met with and so the way paved for a future Congress or Meeting of Representatives.

The organization of the Y. M. C. A. might be copied with advantage, both in its social and spiritual aspects, and each association ought, besides, to be something of a Mutual Aid Society and an Intelligence Office for Hebrew Christians in search of work.

A Jewish Christian is not only "a new creature" in a spiritual sense, but, as a rule, finds himself also materially and socially in a position somewhat analogous to that of an emigrant in a new country. To his former coreligionists he is an apostate. Nor can the Gentile Christian be held responsible for being wary of the newcomer until he has learned to know him and to trust him and his motives. To whom, then, should a neophyte look for sympathy, advice, encouragement (and assistance if needed) but to his fellow-Hebrew Christians?

But an organization that provides for the spiritual wants of such brethren, while leaving their temporal needs out of consideration, cannot prosper for any length of time. Unions for prayer are good, but unions for prayerful activity are better, and more in accord with the mind of the Master.—*Voice of Israel.*

IN CHICAGO, THE JEWISH AGRICULTURISTS' AID SOCIETY.

has been doing work similar to that of the Hirsch Fund. The purpose of this society, according to its annual report, just issued, is to encourage and aid Jews to become farmers anywhere in this country or in Canada, and the work consists in taking Jewish families out of congested Ghettos and putting them on farms. The society also advances money to prospective farmers on long and easy terms. According to the annual report, loans to the amount of $35,000 have been made. The president states that during the past year $9,600 was loaned, and of this sum $1,670 has been paid back, and the interest is always promptly paid. The families settled on farms in 1901 numbered twenty-eight; they had previously lived in the Jewish quarter of Chicago and had depended more or less on Jewish charities. The land taken up aggregates 2,890 acres. . . . Outside the loans to the families, the actual expense appears to have been less than $3,000, or about $230 a year.—*Literary Digest.*

"A CRISIS IN METHODISM" ETC.

The Spiritual Decadence of modern Christianity is a fact which few dispute, and of which no denomination can absolve itself. Some of the most distressing manifestations, both positive and negative, in the Congregational, Methodist Episcopal, and Presbyterian, seats and organs of theology and practice, have forced themselves through the narrow bounds of so small and specialized a periodical as "SALVATION;" but for the most part they are ignored by those who are responsible for their unrebuked prevalence.

Rev. Dr. L. W. Munhall, an evangelist of the Methodist Episcopal Church, is a notable exception. Neither fear of anger, nor ecclesiastical policy, restrains him from denouncing the awful apostasy in his own denomination from the Word of God, to which he attributes the dearth of religious revivals which were once a pre-eminent characteristic of Methodism. What is still more extraordinary, Dr. Munhall boldly arraigns by name the Methodist ministers, editors and theological professors who are leading in this direful departure. Believing such treatment of an ulcer to be wholesome, we copy from the list which he has printed in his "Crisis in Methodism" lately published, some who are included by name, such as the following: Prof. H. G. Mitchell, of Boston University School of Theology, Prof. C. W. Rishill, acting dean of the same institution, whose book, "The Foundations of Christian Faith," "is full of poison"; Prof. Milton S. Terry, of Garrett Biblical Institute, teaching the unhistoric character of Genesis; President Charles J. Little, of the same institute, and President Samuel Plantz, of Lawrence University, who are charged with "a denial of the omniscience of Jesus"; President Bradford P. Raymond, of Wesleyan University, who also teaches the limitation of Christ's knowledge; President William F. Warren, of Boston University, who indorses Professor Mitchell's "extremely rationalistic and Unitarian position"; President J. W. Bashford, of Ohio Wesleyan University, who is "a little more cautious in his statements than the other presidents named, but sympathizes with their views; and, especially, Chancellor James R. Day, of Syracuse University." Others are the editors of *Zion's Herald* and *The Methodist Review*, and Prof. Borden P. Bowne, of Boston University. Dr. Munhall quotes Dr. James M. Buckley as saying three years ago to Prof. M. S. Terry that if the latter were a professor in Drew, he (Dr. Buckley)

would prefer charges of heresy against him. "Because of their commanding influence," says Dr. Munhall, "our educational institutions are the chief offenders. Of course, I know that all these institutions are not given to this mischievous business, *but most of the leading ones are.* In the faculties of these institutions are men who are skeptics and rationalists; who do not at all believe in the Bible as God's word, and in the doctrines of Methodism, and who do not hesitate to let the students know their position. They repeat infidel objections to the Bible and call it modern scholarship, and leave the young men under them for instruction to understand that they believe it all; and many of these young men take up with these skeptical views, and go out into the ministry, not to preach the Gospel of the blessed God, but their questionings, rationalism, and agnosticism."

What do the organs of Methodism reply to the arraignment? The only notice that has come within our limited purview (the religious papers we receive are unanimously dumb) is a tirade of personal sarcasm and contempt, in *Zion's Herald*, affording no specific facts or statements in rebuttal of the appalling indictment, which we have reason to believe to be generally true.

With regard to the cause of the general spiritual declension, however, we believe that while Dr. Munhall is right so far as he goes, he does not go far enough back. We may say that for fifty years we have watched in our Methodist acquaintances (and hardly less among Presbyterians and others) an increasing lawlessness with reference to certain articles of their professed faith, and to certain well-recognized distinctions between the godly and the worldly. In short, a tendency to free assimilation with worldly society and to neglect of the religious life, has long been gradually prevailing and has latterly increased "by leaps and bounds"; together with its natural concomitant, the casting off, here and there, of Divine oracles of doctrine and of duty, and thus a progressive preparation in the lawlessness that now so readily accepts destructive criticism of a long-disparaged Word. "Conformity to the world"—to a world of self-indulgence and materialism that has rolled in on the present generation, without a precedent since the decline of the Roman empire—has been the entering wedge to split the Church off from the Word of God, from the true service of the Gospel, and from the communion of the Holy Spirit and His power.

There ought to be noted, moreover, an insidious influence that has swerved multitudes of Christians unconsciously from the leadings of God's doctrine. Its name, perverted by a satanic guile, is LOVE. Sometimes it takes the form of "emotional religion." If, as commonly believed, Methodism has drifted too much from doctrine in the direction of emotional experiences and frames, that might account for much of the readiness lightly to lay aside scriptural bonds in matters of belief. At all events, this influence pervades largely our own acquaintance among all denominations, and proves the most potent argument in the propaganda of "Higher Criticism," "Christian Science," and other favorite popular forms of de-Christianization in the name of Christ. Much more influential than the so-called arguments of all these 'new lights,' is the beautiful talk they abound in on the sole and all-sufficient value of love. We hear much in conversation of the beautiful spirit and Christlike character of certain leading exponents of undoctrinated Christianity and of a bible reduced to the spirit of it; often a very lovely philanthropic spirit, even a Christ-loving spirit. It is easy for the Natural Man to feel extremely nice towards One who is thought to impose no requirements of belief or duty but that same sweet sentiment. It is common for the average kindly brother or sister to repel with something like indignation the suggestion that such lovely Christians can be taking away from them all foundation for their faith and hope. How much more certain are he and she to accept, even cherish, the plausible influence of the beautiful talk; especially when as a matter of fact, beautiful talk has been the staple of their religious faith and nurture for a lifetime. "Higher Criticism" and "Christian Science" prevail in this way by means of a demental condition produced by sloppy reading and preaching devoid of solid knowledge and thinking, but appealing delightfully to the poetical and emotional susceptibilities. Thinking, in any logical or discriminating sense, is evidently a lost faculty in a vast generation now "educated" only in the sense of learning to read acres of newspapers, novels and verses. This unmoral cause is contributive with the immoral sentimentality and materialism of the age, to the loss of faith in God and His word, and of the communion of the Holy Spirit. In a negative sense, it is ameliorative of the moral condemnation of our apostasy, but not of its actual nature and results. None the less, "their word will eat as doth a canker"—and it does.

But what is at the very bottom of all this; except a false theory and standard of the Christian life, that leaves an optional and indefinite part of it on the earth side and the self side, instead of sweeping the whole into Christ at the outset, according to His command, and going right forward with Him on the one and only errand of His life and ours.

WESLEY ON PROGRESSIVE WORK.

"I have been thinking lately a great deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever persons are justified, to remind them of going on to perfection; whereas this is the very time preferable to all others. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off a right hand or to pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard even to bring them to this point."

AN INTOLERABLE REPROACH.

A missionary whom I met in India told me that on one trip in the country he had baptized twenty converts, but had been compelled to refuse to baptize two hundred others, because he knew that after he had gone there would be no other missionary coming that way to keep them steadfast in the faith.

And we Presbyterians, to convert two hundred million heathens give—well, we give an average of one-half of one cent a heathen.

I repeat, we Presbyterians, the oldest, the richest, the brainiest Protestant church in the country, are giving one-half of one cent to rescue the heathen, and starving our missionaries to death! Is it any wonder, then, that God is not wholly gracious to us; that some of our sons are going crosslots to the devil and our daughters flinging themselves into the arms of an impious society? Why, there are Christian men before me who spend in a year for their cigars twenty times as much as they have given in their whole lives to foreign missions! And yet this is the only command in the Bible laid down to all the peoples.

You will not give of your treasures and you will not give of your children for the work. And now, I pray our rich food may cloy our appetites, our fine clothes may gall us, until we give to God His share, for the execution of His command.

For I believe that this thin line of missionary braid is all that has held us to the throne of heavenly grace.—*Sermon by Geo. F. Pentecost.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM, ENDED WITH THE ABORTIVE KINGDOM OF SAUL.

The period of "Judges," or Theocracy, has been noted as perhaps a primitive type of the millennial kingdom wherein the Apostles of the Lord will reign with him ("ye shall sit on twelve thrones, judging the Twelve Tribes of Israel") as the inspired Judges of Israel ruled, from Moses to David the true King of Israel. For we count into the period of "Judges" the lifetime of Samuel, although it was also practically the term of Saul's abortive kingdom; and properly so, since the true kingdom of everlasting promise began only with David. Thus we make it approximately the second 500 years or semi-millennium, of the great Abrahamic period before Christ; and find its ending at the Throne of David, or perhaps at its sacred culmination in Solomon's temple and typical reign as Prince of Peace.

Some inquirers in prophecy would make the culmination of David's royal house typical of the so-called millennium (comprising the overthrow of the last insurrection, Rev. xx:7-10, and the final judgment, Rev. xx:11-15); at the end of which, they understand from 1 Cor. xv:24-28, that Christ "delivereth up to God, even the Father, the Kingdom," having "reigned until He put all enemies under his feet: the last enemy, Death, shall be destroyed." This plausible interpretation is dependent on the idea "that the kingdom of God," under Christ, is a kingdom for this world only; of what is after this world, there being no further revelation. It may be compared with one of more transcendent scope which we based in June on the quotations from Ephesians 1:9, 10 and Colossians 1:20.

Such conjectures, if regarded as only tentative, may be devotionally useful, as subjects of meditation rather than of revelation. The view we have preferred of the historical types before us, regards the first quarter or 500 years of Abraham's bi-millennium (down to Moses and Joshua) as typical of the present chaotic and formative period of the conflict and gradual progress of Christ's conquest; the second 500, or Judges' period,

as typical of the regime of the resurrection saints who live and reign with Christ a thousand years (Rev. xx); a regime administered by His inspiration through the Apostolic "Judges" who "shall sit on twelve thrones, judging the Twelve Tribes of Israel;" and the period of Kings represented by the throne of David and Solomon, as foreshadowing the ultimate royalty of Christ with His Bride in the New Jerusalem on earth (Rev. xxi: noting particularly verses 24 and 26).

However, if our readers take most of these typical speculations as little more than devotional exercises and entertainments, we are not saying but they may thus get as much out of them as Providence intended. But where inspired prophecy and commentary have established type and even identification; for instance, as between the House of David and the Kingship of Christ; we shall do well to examine their relations with reverent faith; as will be attempted when we proceed to the study of David and his place in sacred history.

The degeneration and failure of the "Judges" period, at the evening of Samuel's old age, seems to have been attended, as usual, by a time of extreme political disaster; for we find that the aboriginal enemies of the Israelites had completely reconquered them at the time Saul was made king: established garrisons (1 Sam. x:5; xiii:3; xiv:1) to dominate the land, and had not only disarmed them, but had even deprived them of the power to arm themselves against the wildness of Nature. "There was no smith found throughout all the land of Israel; for the Philistines said, Lest they make them swords or spears; but all the Israelites went down to the Philistines to sharpen every man his plowshare and his coulter and his ax and his mattock . . .So it came to pass, that in the day of battle there was found neither sword nor spear in the hand of any of the people . . . but with Saul and Jonathan his son" (1 Sam. xiii:19-22). It may well have been this cause that chiefly urged the elders of the people to demand of Samuel a King instead of a God in whose power to save they had little faith and for whose laws they had little love. "They have rejected ME, that I should not reign over them" (ch. viii:7). Allegorizing commentators will see in this condition a type of the "falling away" and the "great tribulation" and calamity of the latter days before the coming of the Son of David as king over all the earth.

In this disarmed and helpless condition, prostrate under the feet of their enemies, the people of Israel crowned their king. One conspicuous event occurred to strengthen the new government in the hands of Saul. The invasion of Jabesh Gilead, on the East of Jordan, by the old Ammonite foe, was gallantly repulsed and avenged by Saul, with a vast army of 330,000 scarcely armed men (ch. xi:8-11). On this, the people unanimously rallied to Saul's standard, and "Samuel said unto the people, Come, and let us go to Gilgal, and renew the kingdom there." (ch. xiii:14).

One year then passed, in regulating the affairs of the new regime, as we may suppose; and in his second year (ch. xiii:1, 2) Saul chose three thousand of the fighting men, out of whom he kept two thousand at his own headquarters in Michmash and Mount Bethel, and made an outpost of one thousand under Jonathan at Gibeah of his native tribe. Immediately, the young hero, Jonathan, evidently inspired, assumed the offensive against the overwhelming power of the Philistines, and attacked and destroyed their garrison at Geba, in his province of Benjamin. The war thus begun called forth at once the strength of the insulted masters of the land, in cavalry and chariots and well-armed footmen "as the sand which is on the seashore in multitude; and they came up and pitched in Michmash," Saul's own headquarters, whence he had gone to call his people together at Gilgal. Panic, however, reigned among them, and they fled from their cities and villages and dwellings, and "did hide themselves in caves and in thickets and in rocks and in high places and in pits. And some of the Hebrews went over Jordan, to the land of Gad and Gilead." Saul remained at Gilgal, where was the place of intercession with God, waiting for Samuel to come and offer the sacrifice, with his little army and a "trembling" remnant of his people. Seven days of this sore suspense and stress he waited, while his few supporters deserted him from day to day; and on the evening of the seventh day, desperate with fear and unbelief, he seized as he thought the last resort, and himself impiously offered the priestly sacrifices: with what condemnation and curse for his disobedient unbelief under extremity, one may read in this same chapter.

It is here at the beginning that we see in contrast the cardinal qualities that God in those earliest stages of discipline for His people approved and blessed on the one hand, and on the other punished with relentless severity—faith with obedience, and dis-

obedient unbelief. The contrast of faith was never shown in mortal man more wonderfully than in Jonathan; not even in David when afterward by faith he met and slew the giant of Gath. A single armed man alone of all the little Hebrew band, and only his devoted armor-bearer with him, Jonathan secretly left the camp of his father and attacked the host of the Philistines, single-handed, climbing on hands and feet to the top of a rocky bastion where the sentry line was naturally thin, and with a sudden preternatural fury overpowered and slaughtered the outpost. The astonishment of the Philistine army at this preternatural assault was aggravated to panic by a great earthquake in which God fought for his servant; and in mixed confusion, each in the uncertain light mistaking another for the mysterious foe, "every man's sword was against his fellow," and "they went on beating down one another." The hiding Hebrews now swarmed forth from from their fastnesses and followed after Saul in pursuit of the discomfited enemy. There were even renegade Hebrews who had betaken themselves to the Philistines, and they also joined in the pursuit and the spoil.

Although the name of Jonathan is submerged under that of Saul in a history of shame, and seems as it were blotted out from among the heroes of faith in the praises of his peers—for neither David nor Daniel was more than his peer in faith or courage and self-sacrifice—we could not pass over his short youthful career without assigning it that eminence among the instruments and causes of salvation to Israel, which has been overlooked in consequence of his historical extinction under the curse of his father's moral failure as King. Yet Jonathan's faith was not only sublime in heroic daring never surpassed in all the annals of man—it was vastly more extraordinary in self-abnegation. Heir apparent and gloriously qualified for the kingdom, he stepped aside from all that seemed his own, and cast in his lot under the hunted fugitive whom God had anointed, but whom all visible powers and fortunes had appointed to destruction. It would be impossible to exhaust the measure of this forgotten young man's glory by all that we could say or think of him. Forgotten, but in David's pathetic memorial of Jonathan's love for him: "love passing the love of women," yet more profound by its origin in faith and in self-sacrifice to the will of God. We leave the exquisite idyl of the young princes, Jonathan and David, in the 18th, 19th, 20th,

21st, 22d, and 23d, chapters of 1 Samuel, to be re-read, perhaps under a higher light and with a profounder pathos.

Little remains to be added of essentials in this chapter of Hebrew history. The character of Saul, his brilliant natural qualities, his selfish faults and violence, his stubborn unbelieving rejection of the judgment of God against him, his desperate impiety, and impenitence to the last, and his miserable end; these are the remaining elements of a history that stands only as a gap in the progress of the Covenant People, between those neighbor heights, Samuel the prophet and David the king.

BIBLE REVISIONS REVISED.

MATTHEW XXI:15-33.

15. "How they might entangle him in his talk" might be improved in accuracy and dignity at once. The R.V. has "ensnare" for *pagideusōsin,* which is literal. But "in [his] talk" (*en logō*) seems to me twice inexcusable. It might be rendered *in an argument,* or *in conversation;* but not "in his talk," which is not there.

16. "Master," for *didaskale,* no longer gives its archaic sense, of "teacher," but rather that of ruler. It would be much to the purpose of translation into current English, if the literal word, *teacher,* were substituted in all cases.—"For thou regardest not the *person* (*prosōpon*) of anyone," is defensible; but *face* for *person*—literal, and more expressive—would need no defense.

18. "Ye hypocrites:" a word of scorn and biting contempt beyond almost any other in our language—to which it was transferred, quite unnecessarily, from the Greek, meaning the performer of a part, whether as interpreter, orator, or actor in a play. The latter sense is clearly intended, and would be expressed by the descriptive word, not epithet, *dissembler.*

19. "Penny:" *dēnarion* is untranslatable, for it does not mean "penny" nor any other denomination of currency in the English-speaking world. Such words were better transferred as they stand, subject to marginal explanation in English or American terms of currency.

23. "Came Sadducees, saying that there is no resurrection." Not *the* Sadducees, but (certain) Sadducees. Not *which say,* but *saying,* that there is no resurrection, as impossible in view of the difficulty they had to propose.

"Salvation."

26. "Unto the Seventh" is a false purism for *unto the seven* (*heōs tōn hepta*).

27. "And after them all, the woman died," (R.V.) is exact and terse translation.

28. Whose, of the seven, shall the woman be? Is this literal sense and order of the words bettered by the versions?

29. "Ye do err" (*planasthe*) is strictly justifiable, but in the vernacular it is now apt to convey the idea of doing wrong. He seems to say: "Ye are misled [by] not having known (*eidotes*) the scriptures nor the power of God."

30. In the resurrection they neither marry nor are married (*gamizontai,* same verb, passive) but are as angels in the sky (*en tō ouranō*) or supernatural sphere. The Revisers, following Westcott and Hort, omit *tou theou* (of God), as well as *the* before angels, which is not in any text present to the writer. *Ouranos,* singular, never means the Divine abode, but only the "first" *ouranos,* or atmospheric boundary of our vision, conceived as the supernatural or spiritual sphere.

31. "But as touching"—why not simply *peri, concerning* the resurrection?

32. He is not a God of dead but of living [men]. Is not this exact and simple transliteration of the text preferable to both versions?

33. For current English, "teaching" (R.V.) is here and elsewhere preferable to "doctrine;" which, although the same thing in Latin, has acquired by usage the sense of *dogma;* any prescriptive theory, system of religious belief, or creed.

"COMPOSITE" ISAIAH AN IMPOSSIBILITY.

Professor Margoliouth, of Oxford, thus summarizes the scientific grounds on which the unity of Isaiah is established:

1. "The external evidence, so far as it can be traced, is unanimously in favor of it; and since the second part of Isaiah has enjoyed exceptional popularity, it is improbable that the name of the author would have been forgotten within two hundred years of the time when he wrote, and his work merged in that of a writer of a few scraps of one hundred and fifty years before."

2. "The theory which bisects Isaiah leads by a logical necessity to further and further dissection, and so to results that are absurd."

3. "The geography of chaps. xl.-lxvi. is *earlier than the geography of Jeremiah and Ezekiel,* and a geographical notice in the

last chapter of Isaiah was mistaken by Jeremiah."

4. "The idolatrous practices rebuked by the 'second Isaiah' are pre-exilian rites, such as we can not, without anachronism, attribute to the Israelites either during or after the exile. They can only be explained as relics of a very primitive fetish-worship connected with particular localities."

5. "Other crimes rebuked by the 'second Isaiah' are identical with crimes rebuked by the first Isaiah, and are of a sort which imply the existence of an independent community long established on the soil."

6. "The 'second Isaiah' gives us some personal details, which enable us to identify him with the prophet of chap. vi., and, what is more important, tells us the name borne by the prophet before he took the name of Isaiah."

7. "The 'second Isaiah' employs words only known, otherwise, to the first Isaiah and of which the meaning was lost by Jeremiah's time."

8. "The 'second Isaiah' shows himself otherwise possessed of a scientific and technical vocabulary which the first Isaiah alone shares with him."

PROPHECY PROVES INSPIRATION.

As we examine the Old Testament, we find about 600 predictions, more than 300 of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of His descent, the time of His birth and manifestation, the place of His nativity, and all the great leading circumstances of His life, death, resurrection and ascension, with many subordinate details. These prophecies were in their complete form at least four centuries before His birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation, were both in the hands of the Jews, one about two, and the other five centuries, at the least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking, of these predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proved itself the key fitted to the lock.

REV. A. T. PIERSON, D.D.

YALE UNIVERSITY MISSION TO CHINA.

This new movement is now organized, and Rev. Harlan P. Beach, an alumnus of Yale previously identified with the Student Volunteer Movement, will go to China with a view to a location and plans for the new mission. One or two men will commence their study of the language at Peking in the coming autumn.

THE GREAT DAY "OF JACOB'S TROUBLE" AND DELIVERANCE.

(Is. xxvi.) Thou hast increased the nation, O Jahveh, thou hast increased the nation; thou art glorified: thou hadst removed it far unto all the ends of the earth: Jahveh, in trouble have they visited thee; they poured out prayer when thy chastening was upon them. Like as a woman with child that draweth near the time of her delivery, is in pain and crieth out in her pangs, so have we been in thy sight, O Jahveh. We have been with child, we have been in pain; we have as it were brought forth wind.

(Mi. v.) But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he GIVE THEM UP, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and shepherd them in the strength of Jahveh, in the majesty of the name of Jahveh his God; and they shall abide; for now shall he be great unto the ends of the earth . . . And it shall come to pass in that day, saith Jahveh, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strong holds. And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands. And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Thus saith Jahveh: Feed the flock of the slaughter, whose possessors slay them and hold themselves not guilty, and they that sell them say, Blessed be Jahveh, for I am rich; and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith Jahveh, but lo I will deliver the men every one into his neighbor's hand and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver; and I will feed the flock of the slaughter, even you, O poor of the flock.

(Ho. 1.) Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and shall appoint to themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel.

(Mi. ii.) Arise ye and depart, for this is not your rest; because it is polluted, it shall destroy, even with a sore destruction . . . I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men: the breaker is come up before them: they have broken up, and have passed through the gate and are gone out by it; and their King shall pass before them and Jahveh on the head of them.

(Is. lii.) For ye shall not go out with haste, nor go by flight; for JAHVEH will go before you and the God of Israel will be your rereward. (Is. iv.) For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

(Is. xxvii.) And it shall come to pass in that day, that Jahveh shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jahveh in the holy mount at Jerusalem.

(Je. xxix.) For I know the thoughts that I think toward you, saith Jahveh; thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart; and I will be found of you, saith Jahveh, and I will turn away your captivity; and I will gather you from all the nations and from all the places whither I have driven you, saith Jahveh, and I will bring you again unto the place whence I caused you to be carried away captive . . . (xxx.) For lo, the days come that I will bring again the captivity of my people Israel and Judah, saith Jahveh; and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . For thus saith Jahveh: We have heard a voice of trembling, of fear, and not of peace . . . Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith Jahveh of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve Jahveh their God, and David their King whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith Jahveh, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the lands of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid; for I am with thee, saith Jahveh, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but

I will correct thee in measure, and will not leave thee altogether unpunished . . . For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thy iniquity, because thy sins were increased.

(Is. liv.) Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work; and I have created the waster to destroy: no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jahveh, and their righteousness is of me, saith Jahveh.

(xviii.) Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled. All ye inhabiters of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet hear ye. In that time shall the present be brought unto Jahveh of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of Jahveh of hosts, the Mount Zion. (Is. xxiv.) Behold, Jahveh maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty peoples of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left . . . The city of confusion [Babel, or Babylon] is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone: in the city is left desolation, and the gate is smitten with destruction.

> And thy fruits of the soul's lust are gone from thee [Babylon] and all things that were dainty and sumptuous are perished from thee, and they shall find them no more at all . . . And the light of a lamp shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee (Rv. xviii.)

Come, my people, enter into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. [Compare Rev. xiv:8] For behold, Jahveh cometh out of his place to punish the inhabitants of the

earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day Jahveh with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea. He shall cause them that come forth of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit . . . By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: when he maketh all the stones of the Altar [itself] as chalk stones that are beaten asunder, the groves and images shall not stand up . . . And it shall come to pass in that day, that Jahveh shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jahveh in the holy mount at Jerusalem (Is. xxvi. xxvii).

(Je. iii.) Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jahveh, and I will not cause my anger to fall upon you; for I am merciful, and I will not keep anger forever. Only acknowledge thy iniquity, that thou hast transgressed against Jahveh thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith Jahveh. Turn, O backsliding children, saith Jahveh; for I am married unto you; and I will take you, one of a city and two of a family, and I will bring you to Zion: and I will give you pastors after my heart, who shall shepherd you with knowledge and understanding. . . But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father; and shalt not turn away from me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jahveh.

A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, they have forgotten Jahveh their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee for thou art Jahveh our God. Truly in vain is salvation hoped for from the hills and the multitude of mountains [kingdoms]: truly in Jahveh our God is the salvation of Israel. (Ho. vi.) Come, and let us return unto Jahveh; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

(Je. xxxi.) I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised, as a bullock

unaccustomed to the yoke: turn thou unto me, and I shall be turned for thou art Jahveh my God. Surely after that I was turned I repented, and after that I was instructed I smote upon my thigh: I was ashamed, yea even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith Jahveh. Set thee up waymarks, make thee high heaps; set thy heart towards the highway, the way thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? Thus saith Jahveh of hosts, the God of Israel: As yet they shall use this speech in the land of Judah and in the cities thereof: Jahveh bless thee, O habitation of justice and mountain of holiness!

(Eze. xi.) Although I have cast them afar off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God: I will even gather you from the peoples and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes and keep my ordinances and do them; and they shall be my people and I will be their God.

I will heal their backslidings: I will love them freely: for my anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard and observed Him: I am like a green fir tree. From me is thy fruit found.

(Ho. iii.) For the children of Israel shall ABIDE many days, without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return and seek Jahveh their God and David their king, and shall fear Jahveh and his goodness in the latter days.

(Is. xliv.) Remember these, O Jacob and Israel; for thou art my servant, I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud

thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee.

(Mi. vii.) Therefore will I look unto Jahveh; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O my enemy; when I fall, I shall arise; when I sit in darkness, Jahveh shall be a light unto me. I will bear the indignation of Jahveh, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. . . Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

HIS LOVE TO ME.

To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with an unutterable tenderness.

"But the fact is she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under a burden of crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in this world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick woman, while the tears ran down her cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

"Salvation."

Where Christ is marching on.

OUR MISSIONARY NOTES.

We do not attempt any general survey of Christian Missions. The best indication of our aim is contained in such titles as "Prominences on the Mission Field," or "The New Christendom," or "Where will Christendom be Next?" In other words, the present wonderful works of CHRIST, in contrast with the amazing derelictions of his Church, are reported from all parts of the world, far and near, with a view to the glory of God, and to the astonishment, shame, and awakening, of the selfish perfunctory religiosity that passes for Christianity generally.

EFFECTIVE SUNDAY-SCHOOL WORK.

In the year closing February 28, 1902, of the missionary work of the American Sunday-School Union, two thousand three hundred and seventy-five schools were organized and reorganized.

The amount received for the support of our missionary work was $170,445. During the year there were 238 men employed. In addition to statements which give no figures, definite reports have been made of 8327 hopeful conversions, besides many Christians aroused to vigorous activity who had been asleep. One hundred and twenty-four churches of different denominations have been organized, as the outcome of our schools, during the year, among results of this work.

PECULIAR "CHURCH."

I recently visited a Union school in a church having neither pastor *nor members*. This school, after being closed for some time, was reorganized and reopened in May, 1900. I found thirty-five people in attendance. A little more than two years ago, when I first visited the place, there was no Sunday-school nor any kind of Christian gathering held, and the people were living, as one of their number put it, "like heathen." AXEL GABRIELSON.

SOUTHERN COLORADO.

Upon entering one little town we found a very rare condition of affairs. The people were Christians and genuine characters, so zealous that their children may learn the truth and be taught about the Saviour that they gathered themselves together for study. They were ignorant of system and did not know where to get supplies, therefore they were glad to have some one organize and supply them. J. H. KETCHUM.

UPPER PENINSULA OF MICHIGAN.

Last Sunday week I visited a mining town, containing about a thousand persons, yet not a child in a Sunday-school. I was able to get the people together in an abandoned church building, and after the sermon I organized a Sunday-school. I have now secured for that place a regular pastor, who will supply it with preaching services every Sunday.

I organized a Sunday-school a short time ago in a mining town that had been settled for twenty years, yet there had never been a Sunday-school there. But as soon as the Sunday-school was established it aroused those people to a sense of their duty to God and to themselves; consequently they wanted religious services regularly. So now that place has regular preaching services also, and they are about to purchase an organ for their Sunday-school and services.

At another place where I organized a Sunday-school some time ago in a little log schoolhouse, a place entirely void of gospel services, fully thirty miles from any organized church, they are now building a church. JAMES STANAWAY.

CENTRAL ARKANSAS.

In the last twelve weeks I have planted eleven new Sunday-schools, containing sixty-three teachers and 444 scholars; reorganized four schools, with twenty-five teachers and 170 scholars; visited or otherwise aided the first time four schools, with 166 members; helped in one revival meeting in my own town, where there were 157 hopeful conversions; more than 100 persons have joined the different churches. J. J. WILKINSON.

SOUTH ARKANSAS.

In the last two months I have organized nine new Sunday-schools in destitute places, with a membership of 304. A community called "The Dark Corner," has always been sparsely settled, and such a thing as preaching or Sunday-schools was never known there. After much hard work and prayer, I succeeded in planting a Sunday-school in that neighborhood.

A few days ago a young man from that community told me that the school is very fine and everybody is carried away with it. He said: "The people are now beginning to fear God and respect the Sabbath for the first time in the history of that community."

I visited a place in Calhoun county, in the pine flats, where the people never had a Sunday-school. I was told that it was useless for me to try to organize a school there; but I kept working, and my efforts were crowned with a good Sunday-school. At least a hundred people attended the service, and, after I spoke to the parents of the importance of right living and good examples before their children, they went into the organization of the school with enthusiasm. E. A. HOLLENSWORTH.

DESTITUTION OF UTAH.

From Salt Lake City it is a hundred miles, north or south, to a Christian Sunday-school, and farther east or west, except for our Union school at Vernal, fifteen miles away eastward, or the Indian school to the west.

The missionary of the American Sunday-School Union has gathered a school among the smelter people at the "Highland Boy Mine," and he must prepare them a tent to meet in, and bring the old Baptist minister from Murray to father them.

Fifteen hundred shepherd boys of Utah are cut off from Christian influence, and are, most of them, morally in a very sad condition. It is the desire of the American Sunday-School Union to place small libraries in their camps.

In Camas Prairie are 2,500 people, a good percentage of whom are open to Christian influence if they had any, but they are totally destitute of attention, and are waiting for the gospel. Two families of Marion, in Camas Prairie, purchased their first Bibles of me and expressed a great desire to know the truth.

The large dance hall witnesses the sum of life in Camas. The herd-boy drifts past with his cows, and knows absolutely nothing of the Christian world, and the Christian world knows nothing of him. About 90,000 others of school age in Utah (from six to eighteen) are growing up with him to make American homes. Our Union Sunday-School continues to be the only evangelical light in that sadly-neglected place.—*E. G. Fowler, in The Christian Herald.*

UTAH'S SHEPHERDLESS LAMBS.

In one locality a Christian woman with a child in her arms became the superintendent of the Sunday-school, for which the little community had waited twenty years. Little Marvel L—— (the child of an outlaw who has never seen her) was brought to the infant class to see the wonderful Picture Lesson Roll and hear about Jesus. The missionary called the people together for prayer-meeting at a log-house in the brush, and Marvel's mother, with her young brothers and sisters, heard Christian prayer for the first time, in her father's house. The valley where Marvel lives contains 6,000 people, 65 per cent. of whom are Mormons, and the others never had any other religion. At the county-seat a devout Presbyterian woman—a doctor's wife—is induced to turn from her barnyard pets, which have been her solace in her exile, to care for another Sunday-school, and these two beacon lights yet shine—the only ones in Ashley Valley. An Episcopal minister has now settled there.

SOUTHWEST VIRGINIA.

One day I went to an afternoon appointment, where I found just a few of the leading citizens, and a few little girls, and a large crowd of boys. It looked like a congregation of just boys. Such

a congregation I have not seen before in my twenty years' travel in the Sunday-school work. We soon organized with twenty-seven scholars, nearly all boys. D. B. CONNER.

NORTH BETHANY FAITH MISSION—WISCONSIN, ETC.

AT THE HEADQUARTERS—"MELLEN WHITE HOUSE."

Mr. Fred. T. Detweiler, who has been a camp chaplain through the winter, is now in charge of the Men's Reading Room, which is, of course, open all the time, and supplied with reading matter, to a certain extent. We thank the friends who have sent the papers and books for the reading room. A piano is very much needed for the men's room at the Mellen White House. Any kind, even a very old one, will be of use. Is there some one who is about to purchase a new one, who will give the old one to the Lord's work for men?

The condition and needs of the men, the vastness of the field to be covered, the limitless possibilities and opportunities for Gospel work, and the lack of money and available missionaries to meet existing conditions, are plainly apparent and are forced upon the mind with discouraging clearness.

The work begun some four years ago, looking to the evangelization of this entire northern section, has been steadily maintained against heavy odds and in the face of many discouragements. Much has been accomplished, but there yet remains more to be done, and consecrated men and money are needed. Men whose consecration is entire; with faith as simple and irresistible as truth itself. Men whom no hardship, no privation, no ill success, can daunt. Men who will fight the good fight on to the end with a courage and determination born of God.

In one of the towns where there has been a great revival this winter, one of the men who had been converted said, "I worked all summer in 'Camp Four' two years ago." There in the bark camp the Lord first touched this man's heart. I remember we sang for the men that noon, 'When the roll is called up yonder, I'll be there.' *One* of those who listened will be; God grant many of them may be! In the same town, the foreman of the mill was converted this winter, and keeps his Testament up in his room in the mill, where he spends all his spare time studying it."

At Ashland, said a chaplain, "We are great friends with all the boys now, and if there were only a mission or a rescue place of some kind into which we could have welcomed them, we might have been able to have helped some of them more than we have been able to do in all winter." But in that large town of 16,000 there is no mission. We are praying the Lord to open a place there for the lumbermen.

A HARD PLACE, AND "ONE OR TWO."

This place has been in existence about four years, and it was

three years old before it had a religious service of any kind. An appeal from one Christian woman, who lived in the place, came to us last summer, and as soon as possible a worker was sent to them. The mill was closed down for repairs, and it was suggested by one or two prayerful souls in the place, that a series of special meetings be held. From the first there was good attendance and great interest. Soon, some of those most noted for drinking, swearing, etc., were seized with mighty conviction, and seven souls were gloriously saved. One of the converts requested a prayer-meeting at his home for them, and at that meeting three others were saved, and in the evening meeting another one. In the meetings that followed, the few weeks after that, the ingathering of souls was continued. One of the things that caused us to rejoice, especially, was the conversion of a man and his wife, who started out together, erecting in their home immediately a family altar. The converts took hold of the work, and a Sabbath School, Tuesday night cottage meeting, and Thursday night prayer meeting, are all carried on by themselves.

THE BENEVOLENCES OF OUR CHRISTIAN INDIANS

are, in proportion to their ability, very large. Last year our Congregational Indian women gave $533.01 and the year before $801.71 to the Native Missionary Society alone. The missionary moneys seem to come through the hands of the women. When one knows how little they have and how few are their opportunities for earning money, the showing made is all the more wonderful. It is the nearest approach to the example of the woman who gave "even all her living," of anything in modern Christianity.—*American Missionary.*

THE OPENING AT DOLORES, MEXICO.

In this town, where Senor Balderas has lately gone as pastor, earnest work has resulted in stirring the town to its foundations. All opposition seemed to be overcome. The fanatics themselves, almost without exception, began coming to the meetings. The leading men came to Balderas and asked him to open a boys' school, promising to pay him at least thirty dollars a month, besides his house. Two years ago, the majority of the people would have nothing to do with the school or the teacher. A former *presidente* of the town, who had used his authority to harass the Protestants in various ways, as, for example, by sending for the leading men among them to act as special police on Sunday, calling them out of their morning service for the purpose, subscribed, with others, a sum of money to help pay Balderas's expenses in moving over there. A young man who one Sunday, armed with a heavy whip, had gone to horsewhip the preacher, and who was only kept from carrying out his purpose with the greatest difficulty, was so much moved by the gospel and so remorseful for what he had done in the past that he offered himself as mozo for the trip and came the

six days' journey, serving faithfully. The principal merchant of the place gave five dollars towards his expenses; and so on. Other cases might be mentioned, showing what a change has come over the community.

"A GREAT DOOR AND EFFECTUAL OPENED" IN CHINA.

We were gone twelve days, and went the whole length of the Foochow field. In every place we received the most hearty 'fire-cracker reception,' and the Chinese feast. But the most striking features of our experiences were not the feasts or the exuberant welcome and the native bands, but the eager crowds of listeners who came to every service, crowding the churches in many places, and listening intently and quietly to two, three or four addresses in succession. Mr. Beard says that in all his experience and knowledge of the field, he has never known anything like the crowds, and the eager attention paid to the simple, straight presentation of the gospel. Particularly in the western end of the field, from Ing Hok up the river, the number of learners is unprecedented. At Ngu Dung Muoi, there are in the neighborhood of one hundred professed learners, and a number who desired to be admitted to the church. Twenty miles on up the river, at Sung Kan, there are 130 professed learners, and six were admitted to the church; four of them women. The chapel was packed beyond comprehension for two and one-half hours on Sunday afternoon, by an audience that listened to every word spoken. At Diong Keng, six miles beyond, some of the ablest and most influential men are professed learners.—*Corresp. Missionary Herald.*

PROVINCE OF HUNAN, CHINA: A MARVELLOUS WORK.

Dr. Griffith John says: "In the Heng-chow district we have at least 5,000 candidates for baptism. In the city itself we have a beautiful congregation of Christians, and in the whole prefecture we have between twenty and thirty congregations. It is a marvellous work, extending to the Canton province in the south, and to Kwang-si in the west. The present danger to our work lies in its very success. There is such a demand for Christian books that the Heng-chow Christians, finding the supplies from Han-kow tardy and insufficient, have had blocks of the catechism and hymn-book made in Heng-chow, and have produced very presentable copies to meet the local demand . . . It is difficult to write of our present opportunity in measured terms."

SAVED THROUGH THE FAMINE IN INDIA.

In Sholapur, a late Sunday, nearly a hundred boys and girls, some orphans, a few children of native Christians, some children of parents not Christian, but still living, were received into the church, the spiritual fruit of the work for orphans and other children carried on here by Dr. Keskar.

MAGNIFICENT MARTYRS OF JESUS IN CHINA.

"The stories of some of the martyrs are almost incredible were it not that we know they have been paralleled all down the ages, and that God is with His own. Our courier, a fine little man called Fan, who has carried our letters between Yen Shan, Ts'ang Chow and Tientsin for a long time back, and who was the soul of thoroughness, loyalty, and honesty, was one of the heroes. He was caught and placed in a deep hole, dug for the purpose, standing upright, but with his head below the level of the surrounding field. Earth was filled in up to his knees, and he was asked to recant, but refused; then to his hips, but he still refused; then to his chin, and a last offer made of life and liberty if he would deny his Master. The brave fellow again refused, and was thereupon buried alive.

"Our old Yen Shan gatekeeper was another whose death story has been ascertained. He was an ugly, strange looking mortal, and one would not have expected him to 'show up' as he did. The Boxers told him to sing, and let them hear his skill at it. There, with the Boxers, sword in hand, standing round, he started cheerily in his none too tuneful voice—though surely tuneful in Heaven's ear, to sing, 'He leadeth me, He leadeth me.' They applauded, and told him to go ahead again; so he sang, 'Heaven is my Home,' to the air of 'Home, Sweet Home.' He sang brightly to the end, and after a round of applause they did their worst.

"A young and pretty schoolgirl had a somewhat similar end. The Boxers in the district where she was living with her mother were massacring the Christians there. The mother was speedily overtaken and killed, but the girl, facing her pursuers boldly, said: 'You can kill me if you like, but first let me sing and pray.' In this, they humored her, and she sang a hymn, and then knelt down to pray. Probably while she was praying they fell on her and killed her.

"Our young Ts'ang Chow preacher was another victim. He was seized in a distant city by men who had heard he was a preacher of the gospel. This he did not attempt to deny, but stood boldly for his faith. They cut off his ear, and said mockingly: 'Are you still a preacher now?' 'Yes,' he said, 'I am. I'll preach to you if you'll listen.' But they would not wait for more, and killed him on the spot.

"Another man in Yen Shan, a colporteur, also preached boldly to the end, even to the very men who were slashing him with their swords. There are other cases just as splendid, but I have not the details at hand, so cannot tell you about them. Some of the Bible-women, especially, were very heroines."—*London Missionary Society Chronicle.*

BLIND CHANG, A MARTYR OF MANCHURIA.

Some sixteen years ago a poor ragged blind man arrived at the hospital of the Presbyterian Mission at Moukden, the capital of Manchuria. His name was Chang, and he was without known occupation, except as a gambler. The hospital was full, and Chang was told there was no room for him. But he pleaded earnestly for admission, said he had come over a hundred miles to have his eyes cured, that he had been robbed on the way, and had not enough to pay for his lodging, even for a night. Room was found for him, and, strange to say, this poor, blind beggar came to be known as one of the most efficient Christian evangelists in all Manchuria.

After his reception to the mission hospital, he remained there for a month, during which time his health improved, and his eyesight was so far restored that he could see his way, though with difficulty. But, best of all, he heard the message of the gospel and received it, and grasped its main truths with greatest avidity. The heart of the blind man was captivated by the story, and he wished to be numbered among the disciples of Jesus. It was a vast disappointment to him, as it was with reluctance on my own part, that I refused him. He had not learned enough; we knew so little about him; he must go home and tell his friends as best he could what great things he had heard, and, in due course, I would visit him at his native village, and then we should see whether he still desired to follow Jesus or not. His countenance fell; his disappointment appeared to be so keen and so real that I half repented my decision; but I reasoned that, if sincere, he would profit by the delay. Away he went, with our blessing and some books; away back to his native valley with his almost sightless eyes, groping along the way from village inn to village inn, telling his wonderful tale to all his fellow-wayfarers wherever he spent the night.

After he left the hospital he was persuaded to submit to an operation which is common among the Chinese, namely, the insertion of a needle in the eye, with the result that he became totally blind.

He was heard from as moving about among the towns and villages north of Moukden, and later on, Mr. Webster set out for a tour through these towns, one object being to find this blind convert. It seems that after he left Moukden he went from village to village, telling the people about the religion of Jesus. He visited in the houses of those who would receive him, and in the evening he preached, sometimes to hundreds, under the trees. At first everybody laughed at him or thought him crazy, but he went on preaching, and his intense earnestness made the people listen to him. Some were for him and some against him; some blessed him, some cursed him; in short, the whole countryside was in an uproar. Week after week passed, Chang daily praying his prayer for help from on High, and singing his one hymn, learned in Moukden, and then sallying forth alone, groping his darkened way

with his staff to tell of Jesus the Son of God, who died upon the cross for the sins of the whole world.

When Mr. Webster reached his village he found a large number of people who were earnest inquirers. . . . Nine men, headed by their blind guide, who had to be led by the hand to receive the sacred rite, professed to come to Christ, and to believe in him, and to venture their all, both here and hereafter—and all this with a warmth of feeling and an earnestness of purpose impossible to describe.

He was not adapted to be an instructor in Christian truth, but he had an extraordinary gift in leading men to Christ. No less than 170 persons were baptized in the regions through which he had passed as an evangelist in 1892, so that some one said, "If Chang Shen had not lost his sight, there would have been no church here." Several men who subsequently became prominent in the Christian church were first led to Christ by the labors of this faithful man.

When the Boxer uprising reached Manchuria in July, 1900, Chang and a Christian friend were seized, bound, and dragged away to a temple. They were ordered to worship idols on pain of instant death. Chang's friend faltered. He had stood well previously, but he could not stand the temptation to recant. He burned incense to the idols, and was at once set free. But not so with Chang. When commanded to worship the idols, he answered, "I can only worship the one living and true God." "You must repent," they cried. "I have repented already," was his answer. "Then will you believe in Buddha?" "No, I believe in Jesus Christ." "Then you must die," they shouted. And the record closes by saying that while he was singing a hymn the sword came down upon his neck, and he was hewn in pieces.

THE NEW OPENING OF JAPAN.

We were invited to the home of the wealthiest man in Northern Japan, a former member of the Diet. He sent three special messengers five miles to meet us and to prepare jinrikishas for our journey. He opened his great hall, and invited in some sixty people that they might hear directly from us what Christianity is and means. Then he and his wife came to our room and asked us to tell them what would be for their good, and especially how a rich man could best use his money, and how his children should be educated. Then urging us to come again, setting the time, he asked me to accept five dollars for expenses (although he had provided jinrikishas for our departure, also), and gave the evangelist a letter to the people of the next town.

"I think this is enough to show you how Christian thought is being welcomed as never before in Japan. Baron Uchiumi and this wealthy politician are not Christians, but they and thousands of others are 'not far from the Kingdom of God.'"—*Rev. Dr. DeForest, Japan.*

"Salvation."

Evangelizaton of The Jews

GRAND-STREET MISSION IN JULY AND AUGUST.

There is nothing new—unless it be news in the religious world, to say that in the "dead season" work is continued in Grand street, the same as in former years, without intermission in any respect, while pastors, elders, Sunday-school teachers, etc., generally, are far away, taking the fashionable ease of the season, and leaving the churches closed or consolidated, while "the town is open," and the Sunday law, like the gospel, is suspended under the "reform" administration of Mayor Low. The attendance of Jews at the Bible Classes, preaching, and inquiry services, four a week, is such as would be notable in any other mission, but below par in this; the hall being large enough to accommodate comfortably the largest of its midsummer audiences (Friday nights); but the interest and attention, indicated both by silence and disputation, seem unabated.

Outside of the mission work, but accompanying it, or accompanied by it, we report on behalf of Mr. Warszawiak, who has had no time, this month, to write, that his interesting daughter, Helen, has just passed through a severe attack of diphtheria. For four weeks his house was quarantined by the Board of Health. But by isolating the patient with a special nurse, the missionary was permitted to "go in and out" among his people, as usual. We need not dilate on the heavy expenses or the terrible anxieties and stress, of this trying period. They will not be forgotten by sympathizers with the sufferers and the work, abroad; although we are not aware of any consideration, of any kind, shown on behalf of what we are somehow pleased to call Christianity, in New York. It is, of course, away from home for the summer, suffering from the extraordinary coolness of the present season, in addition to nervous exhaustion from its tremendous exertions in the eight or nine months "while it is called today" in the modern calendar; hearing constantly the Master calling, calling, *Come ye yourselves apart for a little season, and rest awhile;* but no ear at any time for the cry of half a million of Jews in our very streets, perishing in unbelief and ignorance of a Savior, blind and blind-guided, having no hope and without God in the world, nor any to care for their souls. The Church at Work here is far

from complaining, and much more from boasting, of "that good part which cannot be taken away from her." But why should she not mourn for Laodicea and her abounding self-complacency?

We report the expenses of maintaining the mission premises at No. 424 Grand street, for July, 1902:

Rent, $100; Missionary Assistant Magil, $20 (4 weeks); Janitor, $16 (4 weeks); Gas, March 18th to June 18th, $3.50: Total, $139.50, added to arrears and expenses in June ($413.64 per July "Salvation"); making in June and July $552.14.

Towards this amount the Treasurer, Rev. James G. Patterson, D.D., 140 Nassau street, had received up to July 31st $305.09; leaving a deficit carried forward of $247.05.

MR. WARSZAWIAK, NOW A "FAITH" MISSIONARY,

prefers, nevertheless, and it is highly preferable, that whatever the Lord may appoint for the sustentation of his labors should pass through the willing and impartial hands of Dr. Patterson and be so accounted for to the public and the donors. Dr. Patterson informs us that the entire amount so passed through his hands to Mr. Warszawiak from June 10 to August 16, when we go to press, was $197.27.

STUMBLING BLOCKS TO THE JEWS.

"Looking round the world, we see to our astonishment, of all the countries inhabited by a large Jewish population, only one country free from Anti-Semitism, only one country in which the Jewish inhabitants live at absolute peace with the neighbors, and that is the Ottoman Empire. In European and Asiatic Turkey no less than 450,000 Jews are already resident under the sway of the Sultan. Perhaps they get along so well with Mohammedans because of the affinity of their religious practices. For Islam is only Israel translated into Arabic."—*Zangwill.*

It appears evident that the Jews in Mohammedan countries are not so bitterly prejudiced against Christianity as are those in Christian or nominally Christian countries. This may be because 'Christian' idolatry and Anti-Semitism are both less offensively conspicuous to their eyes.

A HEBREW-CHRISTIAN CONFERENCE.

A Hebrew Christian Conference was announced be held at "America," the World Camp Ground at West Belmar, N. J., the first week in August (D. V.), 1st to 7th, with addresses by prominent speakers from different parts of the country.

SAN FRANCISCO PRESBYTERIAN HEBREW MISSION,

REV. M. BERCOWITZ, 1127 MISSION STREET.

This mission, that vindicates the claims of our Lord Jesus Christ before the Jews in behalf of the Christian Church, is still the only one under the care of the Presbyterian Church in the United States of America.

For this mission the Presbyterian Board of Home Missions gave $600.00 and friends of Israel contributed about $200.00 making a total of $800.00.

With the above mentioned sum the missionary and his wife were steadily kept on the field; $20.00 rent per month for a hall and domicile was paid; two tracts to the amount of 30,000 pages for free distribution among the Jews were printed; besides other literature and the New Testament, which was printed or received by this mission from other societies on paying the necessary charges, and which have been also distributed freely. Thousands of Jews and Christians have heard the gospel preached to them in the Hall and on the street corners in a way that they would not have heard it in any church; a sewing class for children has been kept running; a great many personal conversations on religious subjects have been held and many Jews have been brought at least to the point of examining the claims of the Lord Jesus Christ.

In April [1901] two young men made public confession of their faith in our former Hall at 1277 Mission Street, but they were not allowed by the Jews to stay long with us. Soon after, they disappeared from the City. In June, a fine looking Jew after hearing our testimony at the street corner for over an hour, came on our side and began to confess his faith in Christ. But the Jews pressed him so hard that he abandoned them, saying: "It is no use to speak to you." In November an old Jew made his confession of faith in the Hall, and handed to the missionary a manuscript for publication, where Christianity is defended against the attacks of Judaism. He is sealing his faith in Christ with many sufferings caused by his own wife and other Jews.

In February a young Jew came to the Hall saying to the missionary: "I come to tell you, that after reading the literature you gave me and after the conversations I had with you, I feel obliged, and do accept Jesus Christ as the Messiah. I was yesterday in a Christian meeting and I felt so uneasy that I took my hat and ran out; but now I made my mind up to surrender myself. I know that my pious parents will feel very bad about it, but I cannot help it."

The last Jew that professed his faith in Christ is also an elderly man and was baptized on the 9th of March, 1902. He says, that first he could not bear even to hear the name of Jesus; but now he cannot live without him.—*From the Report for year ended March* 31, 1902.

THE BURIAL OF CHIEF RABBI JACOB JOSEPH IN NEW YORK.

Seldom before, not even during the meat riot, had so many thousands of people thronged the streets. Never had a man so well beloved by the Orthodox Jews died in this country, nor had there been another opportunity, since those Jews came to number hundreds of thousands in this city, for them to unite in a public observance that appealed so strongly to every one of them.

From the door of the Chief Rabbi's humble home, at 263 Henry Street, to the gateway of the Temple Rodolph Shalom Cemetery, in Cypress Hills, L. I., the route of the funeral line was one continuous path of mourning. In all the east side the places of business of orthodox Jews were closed for the day. In Brooklyn, wherever there were settlements of orthodox Jews, the conditions were the same. All, from the wealthy storekeeper to the push-cart man, were in mourning for the dead leader, who came to this country from Russia many years ago, and who, although he had a chance to accumulate a fortune, spent all his money for charity.

So great was the veneration in which he was held that many merchants and other prosperous Jews of the lower east side vied with each other in their efforts to secure in advance the right to be buried near him in the cemetery. One merchant of Canal Street offered to give to the Beth Hamerdrash Hagodal Synagogue, which obtained the privilege of the funeral, the sum of $5,000 for a grave plot next to the chief rabbi's. Others made similar propositions. All the offers were rejected.

By daybreak, Henry Street, for several blocks in both directions, had become crowded to suffocation with the mourners. Men and women of all ages, long-bearded patriarchs, mothers with babies in their arms, young girls and boys, jostled and pushed each other, all trying to get as near the house as possible. The wailing and chanting echoed from all sides. Men and women wept aloud on the sidewalks.

AN UNPAINTED PINE COFFIN.

It was not long after sunrise when eight men, members of the Chevra Kedar, or Holy Society, pushed their way through the multitude, bearing on their shoulders an unpainted white pine box. There was no elaborate coffin for the dead rabbi. Like others of his belief, he was to be buried in this unadorned box, an outward indication that death levels all.

As the coffin was borne through the crowd, the lamentations increased their volume, until the air seemed filled with one giant wail of sorrow. As they wept and mourned, the crowds rushed forward to touch the pine box. The police had more than they could do. The men were soon lost, and the Captain himself and nearly a hundred men came to the rescue.

While the coffin was being carried inside, other members of the Holy Society were preparing the body of the chief rabbi for burial. They wrapped it in a talith, and then in the kittle, or cloth, received by the orthodox Jew at the time of his marriage and worn on atonement days after that. After the body was placed in the coffin, Rabbi Philip Klein chanted a prayer. The only persons inside the house were the members of the dead man's family and most of the sixty-two rabbis who had gathered from this city and other places to honor his memory.

The east side knew beforehand what points the hearse and cavalcade of mourners would pass, and every one of the streets was packed. Policemen, numbering more than 300, were stationed at various places along the line, and there was hardly a block in which they did not have to work ceaselessly to allow the passing of the hearse. More than once the procession was cut up, and many of the carriages, which had intended to follow the hearse all along the route, had to make short tours to the Grand Street Ferry, by which it was planned to go to Brooklyn.

The crowds did not stand quietly on the sidewalks and watch the procession pass, but every one seemed to have the one desire to rush forward and touch the hearse. In front of the horses, on each side of the hearse, and behind it, marched solid lines of officers, but they were swept aside by the enthusiastic spectators, and not infrequently there were such onslaughts that men and women were trampled and hurt.

50,000 MOURNERS IN LINE.

Though it was impossible to calculate exactly the number of mourners in line, the police said 50,000 would not be far wrong. Undoubtedly hundreds of thousands, probably half the population of the lower east side, saw the line pass at one place or another.

In as good order as it was possible to maintain the procession passed from the Henry Street house to the various synagogues within reach. These places of worship, at each of which a stop was made, long enough for a rabbi to chant a short prayer in front of the synagogue door, were located in Madison, Pike, Eldridge, Forsyth, and Norfolk Street. The Beth Hamerdrash Hagodal Synagogue, in the last-named street, was the one which had offered to pay to the chief rabbi's widow $15 a week during the rest of her life. Rabbi Klein chanted his prayer on the street, while the crowds roundabout kept up their mad rush to touch the hearse.

Probably the most picturesque section of the procession was the group of school-boys in the lead. There were a thousand of them. They came from the Machziky Talmud school, at 227 East Broadway, and each one chanted the Thilim, or Promise of David, from memory. Most of them were bareheaded. All of them were dressed just as they would be on any other day—in clothes that were far from new.

It was just after the last stop, as the procession had turned down Grand Street from Norfolk, that the line came in sight of the Hoe factory, and the employes there were seen and heard jeering from the windows. [We omit the conflicting stories of the rioting.]

It was estimated that more than 75,000 people had thronged in Broadway, Williamsburg, mingling with the mourners who had managed to get across the river from this side to continue the march on foot.

So great was the crowd that the streets were blocked and cars were unable to start. At the cemetery fully 15,000 had gathered. When it was finally seen that the spot selected was in the farther corner of the cemetery there was a great rush in that direction. The crowds trampled over graves, jumped fences, hung to the horses' heads, and rushed past the few policemen who had been sent out with the procession.

The sixty-two rabbis, disembarking from their carriages, took their stands at intervals throughout the cemetery, and each chanted the death prayer, surrounded by dense crowds. Around the site of the grave were assembled the family of the chief rabbi and the largest group of mourners, and the crush forward to hear the chanting of Rabbi M. S. Molgolsky of Boston, who officiated at this point, was so great that the police had to resort to violence. One of the dead rabbi's daughters fainted in the crush, and it was only due to a strenuous use of clubs that the officers were able to make room for her to get out to where she could breathe the fresh air. The chanting lasted for an hour or more, and then the coffin was deposited in the grave, which was dug while the mourners waited. It was nearly night when the last of the great crowd had dispersed.—*From the Report of the New York Times.*

WANTED, A LIVING JUDAISM.

An eloquent Rabbi (Dr. W. Friedman, of Denver) exclaims:

"Is there no call for Israel's message today? . . . The world does not understand nor appreciate our religion. The vast majority fancy that Judaism is soulless legalism, and that the Jew as such is an anachronism, a curious relic of antiquity. Is it not our duty to unmask this caricature and reveal the real, the true self? Is it not our sacred mission to show to the world that Judaism is a living stream, sprung from the eternal heights, running itself clear, and swept along by the impulse for humanity?

By all means. It should be done. JESUS did it. So did his apostles and the innumerable Jewish believers of the first century. But it needs to be repeated by some other Jews, before the glorious promises to Abraham can be fully realized by his descendants as a people: "In thee and in thy seed shall all the families of the earth be blessed," and "the whole earth shall be filled with the knowledge of JAHVEH," the God of Israel.

WHAT IS THE TEST OF CHRISTIAN FELLOWSHIP?

This question is answered by Rev. A. A. Phelps, of Plainfield, N. J., in an article reprinted with approbation in that excellent paper, *The Christian,* of Boston, but which is simply an instance of undiscriminating acceptance of appearances and pretensions, such as gives the prevalent apostasy from Christ's teachings an easy course through the churches of the present day. We quote the essential statement:

"What, then, is the proper test of membership, fellowship, and communion? Only this—*the possession of a present Christian character.* Whether orthodox or heterodox, whether baptized or unbaptized, if a person has been converted to God and is now his adopted child, he is entitled to all the privileges of the Lord's house —otherwise not. *Is he a Christian?* This is the great consideration, and the only test that any church has a right to apply. If he is a Christian, then he is already a member of the true church, and no visible record can change his relationship to God.

"To say that a man is a Christian, is to say that God accepts and saves him." [Which is a good deal for any church to say, in either of its forms.]

But, for the limited purpose of Church fellowship, what is a Christian? A good man? a devout and pious man? You can find such, among Jewish blasphemers of Jesus Christ, among the heathen Greeks and Romans who put to death and torture the believers in His name, among worshippers of the sun and moon and of graven images. Whether it be possible or not for the Spirit of God to pierce through these errors of darkness and make a child of God; none would call a pious idolater, or hater of Jesus, a Christian, whatever else he might be.

The Apostolic benediction rests on "all who love our Lord Jesus Christ in sincerity." This grace is theirs, it is true, whether we can discern them or not. But the office of the Church, as a pillar of the truth and the witness of Christ, is this very act of discerning, as well as she can, the sincerity of those who profess to love our Lord Jesus Christ. It is not for the Church to decide any one's status with God; but it is for the Church to tell the world what a Christian must be, as nearly as it is possible for an uninspired witness to do so by giving or withholding her fellowship according to the rules of God's own word. Discipleship to Christ, according to His Word, is, fundamentally, appropriating faith in all that He has said, with obedience accordingly; both faith and

obedience implicit, absolute, and unquestioning. All that is less than this goes for nothing. That which meets this description, to the extent of the individual's capacity and understanding, makes the disciple and is accepted of Him. The capacity may not reach, the understanding may not rightly apprehend, all that Christ has taught—in no case does it—but it must not willfully set itself against the inerrancy of the Divine Teacher or the absolute authority of His commands, in any particular. The mistakes of humble and willing docility, to which we are all liable, must be allowed with Christ's own Divine liberality. If the Church cannot absolutely determine where docility ceases and skeptical disobedience begins, she must nevertheless draw the line for her own part and office, by reasonable standards. If it be possible, for instance, in the sight of omniscience, for a man to have true absolute faith in Christ while denying the most fundamental and emphatic of His teachings; such as His own Divine personality, infallibility, atonement for sin, and the necessity of a regeneration of the soul through faith in a supernatural union with Himself; we have nothing to do with such a possibility, for we cannot honestly pretend to imagine it. We cannot assume such possibility and give it fellowship, without abrogating all intelligible distinction between belief and unbelief, and proclaiming that it makes no essential difference whether a man puts himself under God's Word or above it or outside of it.

The deadly truth is that many who claim to be Christ's followers, and that *par eminence,* are so accepted by churches and by nearly all denominations, on the sole ground of apparent and professed discipleship in duties and sentiments while setting themselves squarely against His most explicit claims and teachings. So far from being His disciples, they are avowedly His critics and correctors; or they reject the plain sense of His emphatic and reiterated words and substitute what they are pleased to imagine is the 'spirit' or allegorical drift of them. If this be faith and obedience, we at least can take no cognizance of it as honest witnesses for the truth as God has given us to see it. Churches may mistake in such judgments; sometimes have done so and sometimes may yet do so; yet for all that, they must do the best they can in being very scrupulous for the truth of God and His authority, and far better err sometimes on that side than go over to the other by giving assurance of salvation to every condition of soul

that seems kindly and religious, though it may be as heathen as to Divine truth, as the disciples of Confucius or Buddha.

In short, it is not the secret status of the individual with God, that the Church has to declare; but it is the truth, or error, which his beliefs and practices would declare in the name of the Church if allowed in the Church. Of such testimony she cannot be too jealous.

"TRANSFERRED TO GOD"—ACTUALLY?

I have read today an eloquent article in an excellent religious paper on the fundamental question of a man's Transfer to God. It says: "Make a definite transfer of yourself with all your possessions to God, for His keeping and control." The same point is repeated, over and over, with the same qualifying clause at the end: "for His keeping and control." What is the purpose and effect of that clause? We understand what is commonly intended by it, and how it qualifies the doctrine of consecration as accepted and realized, if at all, in ordinary Christian practice. What the writer quoted meant by it, we need not inquire; but the natural sense and effect is plain enough and common enough to define the accepted standard of Christian consecration. It means, in one word, *Resignation* to Divine Providence. If there is anything more in it, or if anything more is contained in Christian standards of practice, it is when some exceptional teacher or doer of Christian doctrine adds to it the idea of direct Transference or Self-dispossession. This idea has yet to be adopted and added in the teachings of the Church as such, by the general consensus of her accredited organs.

It seems that the qualified surrender of self and possessions, to the ultimate control and disposal of God's will, as His own, is generally mistaken, by teachers and disciples alike, for that actual self-renunciation and all-forsaking which Christ exemplified, and thereby implied, as well as specified, in the *following* Him which He enjoined on His disciples. The incompatibility between *giving* and *keeping* seems to be obscured in a fog of words. The necessity for "occupying" the place of trustee or agent for the Lord's temporal investments, is made to interpose a false distinction between what we can turn over daily to our Divine Proprietor and what it is our duty to continue "occupying" productively for Him. As "possession is nine parts of the law," so it becomes in the

blinded conscience. The portion of the Lord's wealth retained under our own management, usually the greatest part by far, comes to be regarded and treated as our own property; subject (and "resigned") only to such forcible dispossession as all property must be subject to in the end: in other words, "to God's keeping and control," or care and power to take.

Never were the leaders of the Church on her present plane so earnest and energetic as for recent years, in pressing for a deeper spiritual life and a great advance in evangelization. Never, at the same time, have such efforts borne so little visible fruit, or met with such prevailing apathy, worldliness, and selfishness, in the general character of the Church. That a few are practising and urging an opposite life with unwonted force is a hopeful symptom of the work of the Spirit for a New Reformation that must come upon Protestantism before another general advance of the body in Divine power. It may, indeed, be the answer of God to those prayers, unconscious of the real need, that have blindly but sincerely wrestled for A Great Revival of Religion in the Twentieth Century.

That the basis and substance of such revival, if it shall be granted, must be a resuscitation of Christ's doctrine of Transference to God, not necessitated but voluntary, not constructive but acted out, not ultimate but immediate; is an almost absolute conviction enforced by the apparent impotence of the strenuous efforts of the good men who labor and pray on the present traditional plane of Church life.

But this is much more than a doctrine. As practice it requires faith in a promise that is foolishness to the wisdom of this world.

A rich man well-known to the writer, long ago, was awakened to religion in a period of revival, and in open meeting announced that himself and all his possessions henceforth belonged to the Lord. A brother of this man, who was wont to make light of such things, being aware of the declaration above quoted, was asked, the very next day, whose lumber it was that had just been deposited in a certain place. "It belongs to the Lord," was the only reply. So it did, and the owner eventually required it; but whether the disciple himself actually transferred it, or deferred it until it was taken, we perhaps would better not decide.

THE PRAYER OF THE DESTITUTE.

"He will regard the prayer of the destitute." Psalm cii. 17.

A man that is destitute knows how to pray. He needs not any instructor. His miseries indoctrinate him wonderfully in the art of offering prayer. Let us know ourselves destitute, that we may know how to pray; destitute of strength, of wisdom, of due influence, of true happiness, of proper faith, of thorough consecration, of the knowledge of the Scriptures, of righteousness.

These words introduce and stand in immediate connection with a prophecy of glorious things to be witnessed in the latter times. We profess to be eager for the accomplishment of those marvelous things; but are we offering the prayer of the destitute? On the contrary, is not the Church at large too much like the church of Laodicea? Will not a just interpretation of many of its acts and ways bring forth the words, "I am rich and increased with goods, and have need of nothing?" And do not its prayers meet with this reproachful answer—"Thou art wretched, and miserable, and poor, and blind, and naked, and knowest it not. Thy temporal affluence implies not spiritual affluence. Thy spiritual condition is inversely as the worldly prosperity that has turned thy head. I counsel thee to buy of me gold tried in the fire. Give all thy trashy gold—trashy while it is with thee—give it to my poor; and I will give thee true gold—namely, a sense of thy misery and meanness; a longing for grace, purity, usefulness; a love of thy fellow men; and my love shed abroad in thy heart." GEORGE BOWEN.

THE ESSENTIAL AND EVERLASTING IN RELIGION.

The emotions, and their powers, when sufficiently aroused, may be directed for a purpose; the purpose to be served depends on the guiding hand behind it all. If there is any evidence of more than human agency in the ritual of Moses, it may be found in the measures taken to guard against abuse of the emotions: quite often it is revolting to the feelings rather than "beautiful:" severe, rather than alluring. Distinction between "clean and unclean" is the keynote to it all.

The Protestantism of Luther, Knox, Calvin, and Wesley was a force, definite and certain, which no class of enemies would be likely in any way to discredit. There have been genuine reformations in the world, which prove that appeal on the ground of reason and higher spirituality is not a hopeless undertaking. How far Protestantism in our days is capable of making appeals on this ground that are likely to meet with response is a question; but she must succeed here if at all. . . . The churches are in the grip of rationalism; spiritual phenomenon has ceased. On the sea of speculation, where they have launched, the inevitable tendency is toward materialism, or an inert formalism. Theorizing and fadism find

their natural reaction in absolutism. Hence we have approaches toward Catholicism, now in imitation, now as a professed hope of "union of all the churches." . . . It is probably true that, except for the natural tyranny inherent in her, the Catholic Church could have remained supreme. Her religion takes with the average of humanity. The few that really sought truth and righteousness might have gone to the stake to the end of time, as they did for a thousand years, had her tyranny been anything less than unbearable. Outward acts compel attention, principles that underlie them are little studied or understood.—*From "The Race Question in the United States."*

DEGENERATION OF SUNDAY-SCHOOL PSALMODY.

The spiritual interests concerned in young people's psalmody have unthinkingly given over the important matter of the choice of their tunes to the business interests that make up and sell tune-books. That being done, what has since happened, happened naturally and inevitably. If the providing of tunes becomes a business, it becomes subject to the conditions of enterprising trade. It seeks ready popularity and quick sales. No essential difference of motive or method can be expected to divide the purveyors of the people's songs, whether called sacred or secular; and popular waves of "rag-time" music are, under such conditions, as inevitable in the schools as in homes or street. The natural remedy consists simply in a fuller understanding of the spiritual values of the music taught in Sunday-school, and in getting back the choice of tunes into the hands of those who are thinking earnestly and prayerfully of what is for the young people's good, thinking only of that, and of themselves and their percentage not at all.—*Sunday-School Times.*

ON THE GRECIAN SUMMIT, BY NIGHT.

I see Olympus, from Parnassus' height:
The throne of Jove—Apollo's holy shrine—
And Delphi with its mysteries divine;
The Muses sing around me in the night,
And ghosts of Marathon amaze the sight:
The hundred starry souls of Athens shine
On high, and all their cold keen light is mine:
But overhead, the CROSS—vast outline bright—
Dazzles these ghosts, and all the stars, and lands.
In prayer beneath it I lift up my hands
With thanks for light completed, Truth, and Grace;
A revelation of God's heart and face,
Entranced before which now Apollo kneels
And every bell of coming sunrise peals.

Homiletic Review. —*Joseph Cook.*

HISTORICAL OUTLINES.

SECOND QUARTER OF THE BI-MILLENNIUM OF ABRAHAM (CLOSING THE FIRST OF ITS TWO MILLENNIUMS), CROWNED WITH THE THRONE OF DAVID.

And what, now, shall we say of David? There is no answer: the poet has not yet arisen, nor yet the critic, who can do justice to the career of this great king, hero, poet, statesman, and perfection of faith; who of all the figures in "God-breathed" history, is the appointed symbol and also the historic root of God's Anointed King for all the earth. His picturesque biography would not be within the plan of the present stage of these studies; and his picture as a whole cannot be attempted. What we shall attempt is to understand his position in sacred history or the symbolical manifestation and embryonic evolution of the kingdom of God in this world as a visible organic dominion. It is the study of God's idea of David in history; of how far it was realized in him; and how far, and how and why, he fell short of it.

It is on no uncertain ground, of human speculation, uninspired, that we trace the relation of David to his "greater Son." First, though the combination of his splendid valor, wisdom, goodness, patience, and impregnable faith in God, with the all-inworking Providence of God, David conquered the kingship over his own people, not by force, but in their hearts. To test this, (2 Sam. ii:1) "David inquired of Jahveh, saying, Shall I go up into any of the cities of Judah? And Jahveh said, Go up. And David said, Whither shall I go up? And He said, Unto Hebron." David had remained in Ziklag, where the Philistine king of Gath allowed him refuge, until after the defeat and death of Saul. With him was Abiathar, sole survivor of the lineal priests whom Saul had massacred, and the "ephod," by which David "inquired of Jahveh" and received Divine counsel in reply. On receiving the order to Hebron, David left the land of the Philistines, and with his two wives and his six hundred men with their families, went up and established his residence in the cities of Hebron, or those neighboring to Hebron. There, David awaited the movement of Providence in the people who had long desired him, and had known of his

Divine appointment, to be their king. Spontaneously, "the men of Judah came, and there they anointed David king over Judah."

In this situation, while David's characteristic generosity was shown to the men of Jabesh-Gilead for their act of loyalty and devotion to their dead master, Saul; Saul's uncle and chief captain, Abner, took a son of Saul, named Ishbosheth, who had not been among the sons who fell with him on the mountains of Gilboa, and proclaimed him king over all Israel. A battle followed, in which the forces of Abner were defeated, and fled, pursued by Joab and Abishai (uncles of David by his mother's side) until a hopeless remnant of Benjamites, with Abner, stood and asked for peace (2 Sam. 11:26).

Nevertheless, the main body of Israel continued to adhere to the house of Saul, and remained hostile to the house of David, for seven and a half years, with decreasing strength, while the house of David grew constantly stronger; until a quarrel with Ishbosheth provoked Abner to revolt to David and undertake to "gather all Israel" under his sway. The assassination of both Abner and Ishbosheth, by would-be friends of David, followed, and the great mourning and resentment of David at these treacherous acts probably did more to win the hearts of all Israel to their magnanimous chief than the influence of Abner could have accomplished if he had lived. "So all the elders of Israel came to the king in Hebron . . . and anointed David king over Israel:" acknowledging that which they had always known, that God had appointed him long before to this office.

Succeeding chapters tell us of David's conquests of the Philistines, of the stronghold of the Jebusites, or the "City of David," at Jerusalem, of his constant piety and dependence on Divine direction in all that he did, with consequent unvaried success, and finally his established peace and rest in which he proposed, and gathered great preparation, to build a temple for God at Jerusalem. The accomplishment of this great work was suspended by Divine direction and committed to a son yet to be raised up.

With this revelation came the great Messianic promise, in which the throne of the house of David was *"established forever."* This promise was a repetition and specification of God's covenant of grace unto Abraham; made without conditions on the part of man, but expressing simply the sovereign and unchangeable purpose and power of the Almighty to fulfil it in spite of "iniquity" in David's

intermediate seed, through an ultimate Son in whom iniquity should never be found.

The further conquests of David over the foreign nations, of Syria, Moab, Ammon, Amalek, and Edom, follow in chapters 8, 9, 10; and we then come to the fatal siege of Rabbah, where David prevailed, but by transgression fell, with all his prestige and glory and high station as temporary type of Israel's Everlasting King. This dark chapter next obstructs our survey.

BIBLE REVISIONS REVISED.

MATTHEW XXII:34 to 46.

[The portion revised in the last number was from chapter xxii, not xxi as inadvertently printed].

34. "But the Pharisees, when they heard that He put the Sadducees to silence, gathered themselves together:" is a corrected *ordo,* in the R.V. But *put* (*ephimōsen*) would correct *had put* as in both versions. This latter correction becomes significant from the next word (*epi to auto*) "at the same time"; which both versions ignore entirely. It was "the same day" (verse 23) that the Pharisees had attacked Him with a question; and then, after he put the Sadducees to silence, followed their own rally in turn, *epi to auto,* on the spot. This further suggests a probable correction of the verb *sunēchthēsan,* rendered "gathered themselves together." In slang phrase, *pulled themselves together,* would be a fair translation. The amount of it seems to be that the Pharisees, Herodians and Sadducees, having each in turn been confounded in the effort to confound the Teacher, the former now finally *rallied* (*sunēchthēsan*) with a fresh problem, often debated, and which it was supposed He must needs answer in the sense of one or another of the current disputants: "Which is the great Commandment?"

35. "Then one of them, a lawyer" (the Revised Version drops one of the supplied superfluities, but retains another) "asked him *a question.*" "Asked him," is the full sense of *epērotēsan,* and the better English.

37. The wide range of effect expressible by the preposition *in* (*en*) is illustrated here, with more freedom in translation, as usual, than seems strictly necessary. What if we should say, Thou shalt love the Lord thy God in all thy heart, and in all thy soul, and in all thy mind? The effect would be the equivalent of the common version, only in a slightly different figure which is closer

to the original. So in hundreds of other instances.

38. "This is the first and great commandment" (R.V.) follows the order of the Greek, which was also the proper order of question and answer both.

39. "And a second, like unto it, is this " (R.V.) literal.

40. "Hangeth the whole law, and the prophets" (R.V.) will hardly take the place of the older grammatical English, although *kromatai* (hangeth) is good enough Greek for its plural subject.

41. The criticism on "gathered together" (verse 34), applies here also, but less obviously; but as to "asked them *a question,*" the A.V. drops the superfluity, while the R.V. repeats it.

42. "What think ye of the Christ?" (R.V.) The definite article is here significant, of the promised Messiah or Christ (God's Anointed One). Jesus never assumes this Divine title as a personal surname, although we have got into the habit of so using it. —Whose son is he? They say unto him, David's. Why interpolate "the Son"?

43. "In spirit" (A.V.) is literal. The R.V. makes an unnecessary commentary by inserting "the."

46. "Ask him any more questions" (both versions), might more literally read, *question him farther.* For "durst ask him," also, might be substituted, with primary literality, *venture to question him.* Thus: Neither did any one, from that day, venture to question Him farther.

JESUS THE SUPREME MIRACLE.

Other men have partaken of the greatness of their times and their nation. Usually, a great man is but the greatest among many. Washington, Luther, Lincoln, each was the center and the summit of a group of men. But this man of obscure parentage, with no advantages of education, of a nation narrow-minded and sordid, in an age of baseness towered as an obelisk rises in perpendicular loneliness from a wide desert expanse. And to suppose that such a character was created by the evangelists is to suppose not a miracle but an impossibility.

When Lepaux, who had invented a religion which he called Theophilanthropy, was complaining to Talleyrand that he could not get his religion accepted, the shrewd statesman said: "Suppose you should try the experiment of being crucified and raised from the dead on the third day." Or, we might add: Suppose you try the

experiment of living such a life and dying such a death as did Jesus of Nazareth.—*Exc.*

LIGHT FROM THE APOCALYPSE.

STUDIES RESUMED AT CHAPTER XX, FROM "SALVATION" PAGE 343 OF VOL. 111; NOVEMBER, 1901.

For some months past we have massed the Millennial and pre-millennial prophecies, in their medley array of terror and promise to the hereditary or nominal together with the spiritual people of God; mixed as they are like tares and wheat undistinguishable, both in the previous history and in the ultimate crisis in which shall first arise their final separation. Those who dwell on the mysteries of this prophetic medley, in their every aspect, will scarcely feel prepared to mosaic them all into a simple historical picture, as the manner of some is. Now in resuming the more explicit revelations of the Apocalypse, and by their aid, the present Editor finds himself able to eliminate clearly from the medley barely these five things, in which all prophecies expressly or silently concur:

A "Great Tribulation" among nations, (Rev. xi:13 to 18) unprecedented in extent and horror, retributive of the wickedness of the world and especially of the corruptions of Jerusalem and Babylon or the Jewish and Gentile false churches, respectively;

Broken by the Return of Christ to this world, with all the colony of Paradise, (1 Thess. iv:16, 17) to rescue and raise in resurrection power and glory the expectant Church below (Rev. xi:12);

Followed by the submission of all nations (Rev. xi:13) to the imperial regime of Christ in His saints, throughout a thousand years of spiritual ascendency or progress (Rev. xx:1 to 6);

And that followed by one final apostasy, (Rev. xx:7 to 15); or else insurrection of the incorrigible; threatening the unassailable Kingdom, and swept away in the fires of final and eternal judgment with their leader and all his followers, from the antediluvian apostasy to the end of the æon.

Finally, the *ne plus ultra* of mundane revelation, chapters xxi and xxii; where the renovated Earth and Man are restored forever to their Maker; transcending infinitely, in Christ their Head, the promise of their first creation.

The elements of all these tremendous developments necessarily run together, more or less, in the succession of changes to come, even as they are blended and confused in the prophecies, beyond the power of interpretation to disentangle them. Taking here and

there a few salient features, such as may be combined in a certain plan, expositors find no difficulty in telling us just what things will take place, and in what order of succession; but we have not found satisfaction or profit in their schemes. Whether rightly guessed or not, no scheme gives satisfaction, because none can unite all the prophetic particulars in a self-consistent unity of detail. In our remaining studies of the Apocalypse, let us follow the text closely, into such particulars as it may or can disclose to minds of today, under the five great and unmistakable heads of prophecy above quoted.

And I saw an angel coming down out of the heaven, having the key of the abyss and a great chain in his hand: and he laid hold on the Dragon, the primeval serpent, which is Accuser [*Diabolos*] and Satan, and bound him a thousand years and cast him into the abyss, and shut and sealed it upon him, that he should deceive the nations no more until the thousand years be ended: after that he must be loosed a little season.

(Eze. xxvii-viii.) I am against thee, O Gog, and I will turn thee back and put hooks in thy jaws . . and leave but the sixth part of thee. (Ml. iv). And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith Jahveh of hosts. (Is. xxvii). And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison: and after many days they shall be visited. (Is. xxiv:22).

[The destruction of the False Church by the world which had sustained her, together with the providential overthrow in blood of the world powers constituting the Beast, at the appearing of the Lord and the manifestation of the sons of God in his train, reorganizing the nations in his name and under his universal empire as "The Twelve Tribes of Israel"—all this naturally removes the very ground from under the Dragon and plunges him into the abyss: a most expressive figure. By the fresh powers of the newly heaven-inspired regime, he is bound and sealed against deceiving the nations, for a thousand years. The language here noticeably departs from the symbolic dialect, in certain respects, leaving us no key to its interpretation other than that of ordinary speech. It is not a beast or horns or kings; all of which are recognized prophetic figures; but plain literal "nations," that are relieved from the deceitful seductions of the primeval serpent. Persons, be it observed, are not indicated; as also they are not in our Lord's earlier prophecy of his kingdom, in which "before him shall be gathered all *nations;*" clearly meaning that nations are no longer to be organized and governed on satanic principles, by those who call themselves men of the world and are really servants of Satan.

Concerning the thousand years, we are shut up in like manner

to the sense of ordinary speech by the want of any other. It is to be presumed as much as desired, that when at the great catastrophe and judgment of his Coming "the remnant were affrighted and gave glory to the God of the heaven," (Rv. xi:13) it was meant that the bulk of mankind should then submit, and accept the Divine King and constituted authorities (freely elected, even if not so appointed and commissioned); his Twelve Apostles themselves in supreme ascendency in person (visibly or otherwise).

The dark reservation remains, that this dispensation is not final, but although "the wicked shall be as ashes under the soles of your feet" they will still remain. While multitudes of them will be saved through the faithful and powerful instrumentality of the millennial saints, there will remain a seed of evil men to multiply at length until they will again be numerous as the sand of the sea (Rv. xx:8 and Ez. xxviii) and constitute a foothold again on earth for the old organizer of rebellion against God. Nay, it is conceivable that the millennial kingdom itself may not be free from germs of apostasy as now, or from elements of imperfect sincerity drawn in by desire to share its triumphant glory, like one in Milton's heaven,

> ———— downward bent,
> ————admiring more
> The riches of heaven's pavement, trodden gold,
> Than aught divine or holy else enjoyed
> In vision beatific.

Further into that dark epoch we are not now permitted to look, except to learn that their rebellion will be short and will be the last: that having had their final day of grace, and proved their incorrigibility under all the possible manifestations of the Divine presence and glory and mercy, they will be left to the snare of the Devil whom they have chosen, for one last onset against the Almighty Kingdom and one complete extermination forever. The Son of Man will have separated the nations, as sheep from goats; setting the sheep on his right hand in power, but the goats on the left in abasement yet still in merciful probation; so to remain until the time for that incorrigible remnant (with the spirits of those that were before them) to receive the suspended sentence, "Depart, ye cursed, into the æonian fire that was prepared for the Devil and his angels" (Mt. xxv)].

And I saw thrones, and they sat on them and judgment was given to them and [I saw] the souls of them that had been beheaded for the testimony of Jesus and for the word of God, and such as worshipped not the Beast nor his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with The Christ, a thousand years. The rest of the dead lived not until the thousand years should be ended. This is the First Resurrection.

God hath both raised up the Lord and will also raise us up by his own power (1 Co. vi). For if we believe that Jesus died and rose

again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord: that we the living and the left-over unto the Coming of the Lord shall not at all precede those that fell asleep: for the Lord himself, with a call in Archangel's voice and trump of God, shall descend from heaven, and the dead in Christ shall first rise; then we the living and left-over shall together with them be caught up into the air in the clouds unto meeting of the Lord; and so shall we ever be with the Lord. (1 Th. iv). Jesus said unto him, Today shalt thou be with me in paradise (Lu. xxiii). For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will (Jn. v).

We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed: for this corruptible *itself* must put on incorruption, and this mortal put on immortality. So when this corruptible *itself* shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is SWALLOWED UP in victory (1 Co. xv.) He will swallow up death in victory (Is. xxv). For in this [tabernacle] we groan, earnestly desiring to be clothed upon with our house which is from heaven . . not for that we would be unclothed, but clothed upon, that mortality might be swallowed-up of life (2 Co. v).

Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. . . It is sown in corruption; it is raised in incorruption: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . The first man is of the earth, earthy: the second man is the Lord from heaven . . and as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Co. xv). Beloved, we now are children of God, and what we shall be was as yet not manifested [but] we know that whenever He shall be manifested we shall be like him, for we shall see him as he is (1 Jn. iii). If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies through his Spirit that dwelleth in you (Ro. viii).

By faith Enoch was translated, that he should not see death, and was not found, because God had translated him (He. xi). And it came to pass when Jahveh would take up Elijah into heaven by a whirlwind, . . behold a chariot of fire and horses of fire, . . and Elijah went up by a whirlwind into heaven (2 K. ii). And behold, there talked with him two men, who were Moses and Elijah; who appeared in glory, and spake of his departure which he should accomplish at Jerusalem (Lu. ix). And the earth did quake and the rocks rent, and many bodies of saints which slept arose and came out of the graves after his resurrection and appeared unto many (Mt. xxvii). I knew a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knoweth); such one rapt even to the third heaven; and I knew such man (whether in body or without body God knoweth) that he was rapt unto the paradise, and heard unspoken sayings which are not possible to be spoken by man (2 Co. xii).

Thy dead men shall live; [together with] my dead body shall they arise. Awake, and sing, ye that dwell in dust! for thy dew is as the dew of herbs, and the earth shall cast out the dead (Is. xx). And many of them that sleep in the dust of the earth shall

awake; these [that awake] to everlasting life; . . and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. . . And he said, Go thy way, Daniel . . go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days (Da. xii). Then shall the righteous shine forth as the sun in the kingdom of their Father (Mt. 13). Let them that love Him be as the sun when he goeth forth in his strength (Jg. v).

Blessed and holy is he that hath part in the First Resurrection: on these the second death hath no power; but they shall be priests of God and of The Christ, and shall reign with him the thousand years.

Ye shall be named The Priests of Jahveh: men shall call you The Ministers of our God (Is. lxi). When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Mt. xxv). And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Mt. xix). Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven (Mt. xviii). The lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things (Mt. xxv). Do ye not know that the saints shall judge the world? . . Know ye not that we shall judge angels? (2 Co. vi). Our feet shall stand within thy gates, O Jerusalem . . for there are set thrones of judgment, the thrones of the house of David (Ps. cxxii). In that day shall Jahveh of hosts be for a crown of glory and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate (Is. xxviii). For the law shall go forth of Zion, and the word of Jahveh from Jerusalem; and he shall judge among many peoples and rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of Jahveh of hosts hath spoken it (Mi. iv). For then will I turn to the peoples a pure [single] language, that they may all call upon the name of Jahveh, to serve him, with one consent (Zp. iii).

That the risen saints of all ages and the changed and glorified persons of those that are Christ's at his coming shall (visibly or otherwise) control the government of the world in the Millennium *par eminence* so called, is too plainly written here to be wrested to any other sense; as it is also too plainly confirmed by all other prophecies bearing in any way on the subject, to require any gloss to harmonize this revelation with other scriptures. On the contrary, there is no possible shading away of these terms from their simple literality which would not by so much discord with the prior

prophecies of Christ and his apostles and the more ancient seers.

Equally explicit is the revelation following, of a second resurrection, of the lost souls of the dead for final judgment; in union perhaps with the last and all-incorrigible host of then-living rebels, even as the living saints are glorified together with the risen at the Coming of the Lord.

Where Christ is marching on.

CHRIST IS MARCHING ON IN INDIA.

BUT WHERE IS HIS AMERICAN CHURCH?

Nowhere in Sight.

KODOLI.

The additions to the church for the year were 411 adults and about 218 children. This more than triples the membership of the church, and these new members come directly from the heathen community.

Today in Kodoli field there are 616 children, including a few orphans taken in 1897. Forty-one are in the Christian boarding schools. All the others except the babies are in day schools. Most of the boys are being taught some useful occupation. The older girls are helping to teach the little ones. Not a heathen is employed to teach either boys or girls except one shoemaker.

About one hundred, over ten or twelve years of age, have confessed their faith in Christ and been baptized. Nearly fifty of these have been admitted to the Lord's Supper. Many more are asking to come. Are they in earnest, do you ask? Yes. Will they go into these 250 villages in Kodoli field to evangelize their own people? Yes.

We have our grip on these 616 fine boys and girls now. Shall we make them Christian Endeavorers in earnest? How shall these children, once heathen, now Christianized, be educated, trained to be Christ's evangelists in India? The price of a pair of kid gloves will support one child for a month.

Fourteen of the boys in the Orphanage united with the Church in August. You can scarcely know the thrill of joy we felt as they filed up and formed a line almost across the building. High caste and low caste stood side by side, henceforth to belong to the one great brotherhood of Jesus Christ. Weeks have passed since, and the lives and faces of the boys testify to the power and presence of the indwelling Christ. Now they are praying for the conversion of others in the Orphanage and for their heathen people. Little groups have frequently gone up on the hilltop to pray.

KOLHAPUR.

During the year, the number of villages in which Christians live,

on the east and west of Kolhapur, is more than doubled. The increase in the number of communicants is coincident with the great spiritual growth in the older Christians. In the Kolhapur church seventy-nine adults were baptized during the year.

When the census was taken, early in the year, the orphanage children said, "We are not Hindus, we do not worship idols, we worship God."

At Ratnagiri during the past year, twenty-five have been received into the church. The people are very attentive, and large sales are made of the Scriptures.

VADALA (WADALE) STATION, INDIA.

There are many inquirers to be taught. Over 1,000 have been enrolled, and they live in thirty or forty different villages and need simple and oft-repeated instruction in the fundamental truths of the Christian religion before they are baptized. This great number is the advance guard of others who are calling to us to come and instruct them. The native pastors and preachers and teachers and Biblewomen, of whom there are about fifty-seven in my charge, do the work in definitely assigned places.

A few Sundays ago five persons belonging to the Mang caste were admitted to the Vadala Church. They were all wretchedly poor, and clad in rags. One of them was a leper. He and his wife were both admitted, and every one who knew anything about them spoke of the devotion of the wife to her husband. He has been incapacitated by his disease from doing any work, and his wife for years has supported him and herself and two children.

The demand for schools is tremendous. People of the higher castes unite with Christians and Pariahs in asking for Christian teachers, and are willing to have their children sit together in the schools. This is an unequaled opportunity to reach people whom we have never before reached.

GLORY AND SHAME, WHOSE?

The failure to meet the calls from our missions for the support of the native agency will have far-reaching effects. Not only are the laborers now ready for or actually in service, unprovided for, but the efforts for securing a native agency for the coming years must necessarily be seriously checked.—*Missionary Herald.*

THE GREGORIAN "REFORMATION."

Reports have reached us from time to time of widespread religious awakening in Central Turkey, at Marash, Hadjin, Adana, Tarsus, Oorfa, Kilis, Aleppo, Aintab, etc. There has been among the Gregorians, in several places in this part of Turkey, a very decided deepening of interest in Bible study and in personal seeking for spiritual life in Christ. In Aintab, this has gone so far as to awaken the open and strenuous opposition of the conservative men of that community, and the Patriarch of Constantinople

has issued a special edict, naming the "New Sect at Aintab," characterizing their teachings and doings as irregular, subversive of Gregorian customs and destructive of the unity of the church, and commanding these innovators to cease from their mischievous work. As the evangelical party is numerous, and many of them well persuaded of the truth in which they have believed, the authorities of the Gregorian church have granted permission to the evangelical party to continue their meetings, both for men and women, under certain regulations not difficult to comply with. Friends of the movement are much encouraged at this result.—*Missionary Herald.*

BY ALL MEANS.

A Roman Catholic Society for encouraging Bible reading in Italy has recently become an accomplished fact in the city of Rome itself.

WEST CENTRAL AFRICAN MISSION.

NATIVE AFRICAN BIBLE WOMEN VOLUNTEER.

Mrs. Stover reports from Bailundu that six Bailundu women, after hearing of woman's work in other times and lands, came voluntarily to offer their services and get instructions. They are to begin in a very simple way; reading the Bible to their visitors, taking it when they go to other villages, and carrying a message to the sick.

Of Keto, the native pastor, Mrs. Stover writes:—

"Dear man, how you would love him! How hard he works, how bright and cheerful he is. how he grows in grace! Not long ago he gave a sermon which it would be hard for a white man in the mission to improve. The audience of nearly five hundred people was spellbound. I do not know when I have been so held; I felt like crying all the time.

SOME NATIVE AFRICAN CHRISTIANS.

"Kalito is a young man whose foot was frightfully mangled by the accidental discharge of a gun some months ago. One day I said to him, 'How little you thought, those first days when you were suffering so, that this very gunshot wound was sent as a blessing to you.' He choked so that at first he could not speak; then he said, 'I cannot talk of it, Ondona. My heart is full." His wound is nearly healed. He attend's the evangelist's classes, teaches in Sunday School, and leads the afternoon prayer meeting on Sundays. He reads the English Old Testament a great deal, and last Sunday he did something which was never done by an Ocimbundu before; he translated from the English Old Testament into Umbundu, and did it well. And now his wife, his wife's sister and his nephew have all taken a stand for Christ.

"Nanjese too, is one of my joys. She is a spiritual Christian. She is very frail; we are careful of her, and she frequently refers

to her lack of strength and thinks she has not many years to spend here. But she says, 'It is all right, whether my life is longer or shorter; I am ready to go at any time. I have no fear; the Lord is my Redeemer.' Such testimony before those who have such fear of death is worth a great deal.

"Four young men from the village of Ulika are members of the Chilume catechism classes. They have to walk twelve miles every Sunday and Wednesday, but are always on hand with well-learned lessons. What a revelation there will be to many, when those who slight their many privileges shall stand by the side of some of these. How I pity them."

THE NATIVE CHURCH AT DURBAN, NATAL,

is sending out every male member that is at all qualified for such service, to take some active part in preaching the gospel each Sunday. A church presided over by a Zulu pastor, is holding fifty-two meetings of varying character on each Sabbath day.

From the same Zulu Mission comes an account of a young man who was earning about ten dollars a week in business, large wages for a native. He gave up this position that he might prepare for the ministry, in which, after three or four years of study, he might receive perhaps five or ten dollars a month.

THE WORK OF NATIVE WOMEN.

Miss Martha J. Lindley, who is rendering most excellent service in the Inanda Seminary, Zulu Mission, writes: "I would like to tell you about our three native women Evangelists, Phebe, Emma Dube and Nombede. They have for years been going about and have led many to Christ. Last week they asked me to accompany them to their new preaching place. After a two hours' walk, we came to a village scattered over the hill ridges. The first houses belonged to East Indians, then came the Zanzibarees. About thirty-five years ago, an English man-of-war captured a Portugese slaver, filled with people in chains who subsequently were liberated in Natal. They have kept together and seem to have prospered and are living in comfortable, upright houses. I counted in our congregation fifty-three of them, and there were many more who wanted to come. All were nicely dressed and looked clean and happy.

"I had in my class five oldish men, just turning down the hill of life. They were most interesting to me—they were earnestly seeking for a 'belief.' They had lost faith in their old superstitions and had sent word to Inanda Christians that they wanted them to come to teach them their belief. They said to me, 'We have no religion. We want one.' I wish you could have heard us women! Five of us in turn, feeling that we had brought Jesus, to give Him to them for life and for eternity! We meant to leave Him with them. Some told us that they 'now accepted Jesus' or 'chose Him.' A few, with very bright eyes said, 'Manje

u Jesu u Wami.' ('Now Jesus is Mine.')

OPENING OF A NEW STATION AT MELSETTER, RHODESIA.

Melsetter is a township of Southern Rhodesia, with the offices of the local officials. The settlers in Melsetter have greatly desired a school like that which Miss Gilson has maintained at Mt. Silinda, and they have arranged for her transference to that place, providing her support and school premises, consenting fully that the school shall be conducted in all respects on the lines accepted by the mission. This is practically opening another station, with support provided from outside. The school is already open and bears the name of Chimanimani, and is in a prosperous condition. One or two of the farmers would be in hearty sympathy with such a work. Mr. Martin. who lives only seven miles away, when in the Free State employed at his own expense a Basuto evangelist to labor among the natives on his farm.

"Is it not significant of God's thought for this country that the work of educating Europeans in the southeastern part of South Rhodesia is chiefly in the hands of missionaries—American Wesleyans at Umtali, Dutch Reformed Mission Society at Victoria, and the American Board half way between these two places."

PEACE AND WHAT MUST FOLLOW IN SOUTH AFRICA.

Anticipations for the progress and prosperity of all South Africa run high. Preparations of all kinds are being made for the crowds expected to come. Natal is alive with interest, as are the other sections. She will no doubt have some addition made to her territory, but apart from this she is searching for every available nook and corner where to place the emigrants whose coming is looked for, even passing an expropriation bill that authorizes the government to force those who have unused land to sell it.

But the war between the English and the Dutch was a small matter, and of brief duration, as compared with the greater and longer struggle coming between whites and blacks throughout all Africa. There is mutual animosity. and it grows. The white man is in Africa for gain, and the African must help on that end or stand aside. The generations of culture have given the white man every advantage in his civilized equipment. The native body is a torpid mass, as the white man finds it, but it has the advantage of immense numbers and is awaking into restless activity, feeling its way into the new life it begins just now to see before it. Each race seeks its own, and each fails to understand the other, much less to seek, in the spirit of self-sacrifice, to bless and build up the other. Nothing but the principles of the gospel in active exercise on both sides will avail to adjust the relations of black and white to each other.—*Rev. Charles W. Kilbon, of the Zulu Mission.*

UTAH GOSPEL MISSION.

Mormonism is growing rapidly. It is estimated that in the last eleven years its numbers have been multiplied two and one-fourth times. In 1889 they reported 144,352: 1898, 300,000; with like rapid growth since.

The mass of converts are simple, ignorant, deluded, but accessible to gospel truth, which they have never heard. The truth can reach them by pervasive, kindly, house-to-house and village-to-village methods, with specially trained workers and with literature prepared for this one purpose.

The *Utah Gospel Mission,* of Cleveland, O., is an organization for this work. It was incorporated in 1900, and includes in its officiary over fifty men of the highest prominence in nine evangelical denominations. The Secretary is Rev. J. D. Nutling, 739 Republic Street, Cleveland, Ohio. The Treasurer, Douglass Perkins, Cleveland Trust Co.

By a large system of special colporteur and evangelistic work it plans to reach nearly every Mormon home at least twice each year with the needed truth.

The Colporteur Work requires about twelve trained workers, who will live and travel in four gospel wagons. These twelve workers can reach almost every Western Mormon home once yearly, from Canada to Mexico, in the most effective way possible.

The Evangelistic Work requires about twelve more men, of musical and evangelistic gifts, with similar wagons, who will hold a series of out-door or schoolhouse meetings and do personal work in each of the cities and villages, especially in those having no other Christian work. This work will follow the colporteur effort. There are many scores of these destitute places, and the people will come out to such meetings quite largely, where almost none would attend a church.

About $200 will send a volunteer worker and support him for a year, enabling him to reach from 4,000 to 5,000 families with the truth; about $300 will build and equip a wagon, complete with team. The workers serve without salary, and live in the missionary wagons, doing their own cooking. In this way they have reached already about 15,000 homes. They have held probably 12,000 religious conversations, some of them lasting for hours; and they have distributed about 1,300,000 pages of special literature prepared for this purpose.

A SUCCESSFUL BEGINNING.

Early in June, 1901, six missionaries, in two specially-constructed wagons of the Utah Gospel Mission, started northward from Salt Lake City. By the 15th they were at Cleveland, Idaho, where one band stopped and began the work, while the other proceeded much farther north, to its first field.

From this beginning the work has gone on, until now (February,

1902,) nearly all eastern Idaho, all northern Utah and a large region in its center have been visited, besides providing for the canvass of outside regions by others; and the work is still in progress.

The colporteurs call at every house, whether by the way or in villages, spending ordinarily from fifteen to thirty minutes (or more if necessary) at a home. This time is used in religious conversation as the needs may indicate, interesting the people in the literature, taking addresses, etc. In villages presenting special need or opportunity, these workers hold one or more meetings during the progress of the visitation. The evangelistic plan contemplates holding meetings for religious instruction and persuasion during a period of several days in a village, as much time as may be available being spent in personal work in the homes.

HOW RECEIVED BY THE MORMON PEOPLE.

There have been a few instances of violence, and many more of notable discourtesy; but usually we have been kindly treated, and often have had occasion to appreciate substantial favors. Often bishops and elders have urged their people to treat us well—frequently because, as they said, "they had missionaries out in the world, too;" and some officials have urged them to read our literature and receive any truth they found in it. Almost any Mormon is ready for an argument (which we avoid when wisely possible); but numbers are glad to talk rather candidly on religious matters, some showing a real desire to learn the truth, and also evidences of a disquieting work of the Spirit within.

The fact that our workers can say that they are working without salary and for no church—the six men of the summer's force belonging to five churches but holding the same fundamental views—has added very largely to the moral power of our work and has quickly disarmed very much prejudice.

Notwithstanding that the part of the work which is expected to witness the chief results has not yet been started, we have already seen large results. For the first time in all their history, the Mormon people in fully 15,000 square miles of territory have had a chance to compare Mormon and Christian teaching with the Word of God, and to know what Christianity really is. A very great stirring of thought has already resulted. One Mormon "bishop" demanded that his people burn our books, while a woman of his congregation openly replied that "the books were hers and she was going to keep them." Numbers of other officials have publicly urged the people to treat us kindly and read the literature. Better still are several instances of conversion from Mormonism, like that given in the following extract from a worker's letter: "We have a missionary in ———, in the person of Mr. ———, a nephew of ———, who was going to 'finish' me. After reading Nos. 1 and 2 he 'apostatized,' and is now loaning his set to the neighbors and speaking in favor of them and against Mormonism." The spread

of the truth about Mormon teaching has also doubtless hindered some from embracing that system, and has made them helpers of the truth instead.

OPEN DOORS.

A returned "elder," with a son on a mission, a nice family and home, said to the writer: "I understand you are a minister." "Yes." "Well, I just wish you would stay over tonight and preach to us—I just wish you would! We never have a chance to hear anybody preach but our own elders; I'll get the meeting-house for you and spread the notice, and you'll have quite a crowd out, even if it is Monday night and the people very busy." It being so inconvenient that we hesitated, he continued: "I just wish you would —it shan't cost you a cent for keep. And here's my wife and children—I don't suppose one of them ever heard any minister preach but our own elders." Consenting, the service was held from 9 to 10 at night, with about 75 present out of the little village, the closest attention and considerable impression evident as the writer preached a very close sermon on the "New Birth," and the three workers sang the Christian hymns which were so strange and interesting to the people.

From a missionary's conversation with a Mormon woman: "Where does the Mormon god live?" "On Kolob" (the Mormon name for a certain star). "How far can he hear?—and see?" (Answer) "Well, then, if he can't hear or see any farther than we can I don't see how he can be of much use to any of us. He can't hear or see us, and can hardly know that we exist at all. I must have a true God, who can hear me pray and can answer me, and see all I do."

On several occasions the writer talked with returned elders in the wagon or in their own homes till very late at night, and once a bishop spent the evening in the wagon thus. We thus found several very open-minded inquirers, desiring much to know our views and in return earnestly presenting their own for our consideration.

An elder who had returned from the field was of a type to stand almost alone in our experience. He was plain, unassuming but able, clear in thought and to the point, and so contrary to usual Mormon doctrine on some points that he might have suffered for speaking as he did, a few years ago—and may now. He urged the people to take our literature and study it and receive the truth found therein, etc., and to the writer said privately (after reading our literature), "That's right; set the people to thinking and get them to reading their Bibles."

The following extract from a letter gives a similar instance in another field: "The following Sunday after you were here I attended the Mormon meeting, and, of course, the pamphlets you distributed were the main theme discussed. The first speaker said, 'I have read the pamphlets, and I find some good things in them,

and I advise all of you people to read them; take your Bibles and hunt up the references, and whatever good thing you find in them accept.' He also advised the people to treat the missionaries well, saying that the work they were doing was the kind that their missionaries did."

WHAT THE WORK NEEDS NOW.

Men, money, prayers, co-operation. Men of God, faithful, earnest, consecrated, wise to win souls, able to give a year or more of service with only economical expenses provided; money enough to cover these expenses, provide literature, wagons, etc.; prayers for the blessing, guidance and Spirit of God in every part of the work and upon every worker; co-operation from all, in such ways as may be possible to each. For about $2,500 we can reach nearly every Mormon settlement yearly with the colporteur work; the evangelistic work will probably require a considerably larger amount in addition to this. About $200 will pay all the cost of a colporteur worker per year, enabling him to reach from 4,000 to 5,000 families with the truth; many churches and individuals could well assume such support as a special gift, and we are especially desirous of hearing from any who might do this. A wagon, team and outfit costs about $300; literature for one man, about $75.

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary." Organ of the American Sunday School Union, Philadelphia.

WIDE-AWAKE WORKERS.

During the last month I made 142 visits to families, preached twelve times and made sixteen addresses, organized three new Sunday-schools and aided fifteen others. At one home that I visited a boy about nine years old said: "You going to have Sunday-school in the schoolhouse?" I said: "Yes." He then turned to his father and said: "Pa, how many books must I take?" I found grown up men and women that have never recited a lesson in Sunday-school, and religious papers and books are unknown in their homes. In another community the people were anxious for a Sunday-school, but one of the directors was a Primitive Baptist, and he would not let me have the schoolhouse, for he believes that Sunday-schools are of the devil. But we hope soon to get a place to organize, as there is not a Sunday-school for five or six miles either way.

J. C. KINISON.

In the last two and a half months I have organized eight new Sunday-schools in Southwest Arkansas, with twenty-six teachers and 317 scholars; schools visited, twelve, thirty addresses. The most of this work was done in very destitute places. The common people receive the Sunday-school missionary very kindly. I went

to one place after a long journey through mud, over mountains, and through deep water, addressed them on Sunday, and organized a Sunday-school; drove five miles, preached at 4 o'clock, organized a Sunday-school; preached again at night, when twenty-three persons came forward for prayers. One man came out and decided for Christ. The next day I visited families, gave out papers, cards, etc., and preached at night. One man who walked two and a half miles, and a young woman who walked four miles through the mountains in company with her mother, gave their hearts to the Lord in a hopeful conversion. I went to another place, and on Sunday organized a school of forty-nine members. Preached to a large audience at 11 A.M., when three persons decided for Christ. I drove eighteen miles, and preached at night; established a Sunday-school of fifty-six members.

I visited a Sunday-school last Sunday, where I organized about one year ago in a little old house, and when they had nothing, and everything showed indifference. Since then a new house of worship has been erected. A blessed revival came, which resulted in the organization of a church. They now have preaching three Sundays in the month, and the school is flourishing. I preached to an audience of about 500 people. W. A. FITZGERALD.

ARIZONA INDIANS.

In the spring of 1897 I began work on this reservation by organizing a Sunday-school under a brush shed. At that time the Indians were sunk in ignorance and superstition spiritually, and living in the grossest immorality. But the organization of the brush arbor Sunday-school began a new era of prosperity, both materially and spiritually. There have been 140 adult baptisms, a church organized, and buildings erected costing $1,650. The Sunday-school numbers 160.

In a Mormon settlement, same reservation, work was begun the same way two years ago. This was started among the Maricopas, but the Pimas became interested also, and now we have a membership of twenty-four and a Sunday-school of seventy. A neat house of worship has been built, largely the work of the Indians. Many Indians have given up Mormonism and Romanism for a purer faith. The chiefs of both Pimas and Maricopas have been baptized, and are now members of the two churches that have grown out of the missions planted by the American Sunday-School Union.

Our work being done here, I am turning my attention to a settlement of Apache-Mohave Indians, who are gathering at an abandoned military reservation about thirty-five miles northeast of Phœnix. These people are in a most deplorable condition, camped in rude brush shacks on the barren hills. They wish to build homes and make their living by farming, but white squatters occupy all the irrigable lands. I have begun a Sunday-school among them, but it is too early yet to speak of results. W. H. GILL.

"Salvation."

Evangelization of The Jews

JEWISH INTOLERANCE INTOLERABLE.

There is nothing else like it on earth, or ever was. The Mohammedan rule of death to converts is more direct and explicit legally, in Turkey, than the Separated Jews have been able to make theirs since their denationalization. But nowhere can be found on the general scale such fanatical intolerance, such murderous proscription and persecution for conscience sake, as prevails, so far as possible, in this Judaized city of New York; where the Jews have established an *imperium in imperio* more extended and powerful than they had enjoyed anywhere since Jerusalem was annihilated by Titus. They have had much to complain of in cruel persecution; but it would be little to say that they have bettered the instruction. They bettered it long before they had it. None have been able to vie with their example of cruelty. None anywhere vie with it now, as it is exercised in New York. What makes it the more striking is the ingratitude they show for the unparallelled liberty and kindness they receive as strangers in this free republic, and their utter inability to accept the principles of religious and civil liberty to which they owe this goodly heritage and gladly "forget Jerusalem" for New York and the cities of America. Individual illustrations of this detestable characteristic are not numerous, because the reign of terror is so perfect that scarcely a soul can lift up a head to be struck down.

A few most pathetic cases come within our view from time to time. A little while ago a Jewish boy of twelve years, and of the most engaging personality, made his way from Russia to New York, alone. There was an indirect family connection here who knew of his coming, and took him in. Somehow, the boy, at large in the city, drifted into the mission at No. 424 Grand street, and heard of Jesus and salvation. Detected in the visit, he was dragged away and beaten so cruelly that he was not able to go out for a number of days. Although the boy was turned out on the streets to starve or shift for himself, the beatings have been repeated when he could be caught. Within very few weeks of the present date, he was laid wait for at the door of the mission, by his persecutor, but was smuggled out by the janitor through a back door, and escaped for

the time. After peddling about the streets and picking up a little food and occasional lodging, some months past, in spite of every effort of others to prevent it, Louis at last was given employment with captivity in a Jewish tailor's shop. A secretly believing Jewish merchant would have given him a chance in business (for which he is remarkably gifted) but he apparently dares not leave his master. Why should he be finally mauled to death?

For there is nobody with power to protect him. The pretended relative claims to stand as guardian, *in loco parentis,* though without legal authority. The local magistracy would hardly dare to defy the Jews by interfering, unless there were, as there should be, a Society of some power devoted to the defense of civil and religious liberty among Jews.

Here lies a tremendous difficulty. The Jews are not only the most numerous but the most influential class in New York, by their fast-encroaching power in finance and trade, supported in all this proscriptive violence by a million-handed ruffianism in the Jewish proletariat that knows no law, and overawes by pure reckless audacity in the name of religion, both the magistracy and the leading newspapers, and the 'Christian' magnates of the municipality. Nearly all the great department stores are now Jewish, and more are building; most lines of business and manufactures, as well as the powers of grand finance, are passing under the control of Jews; and an object lesson of the social tyranny towards which all this power in the hands of a despotic race is tending, was afforded in a memorable instance not long ago, when the Jewish financiers were able to crack the whip over their 'Christian' colleagues and compel the Presbytery of New York to eat its own recorded words (though true) in apology for alleged duplicity in a Jewish member, as a proverbial fruit of Jewish nurture; a fruit which is in fact, by the way, the greatest difficulty encountered by those who labor for the evangelization of the Jews.

Watching the effect of enfranchisement and free development of the power of this most masterful and arrogant of races, one needs but little foresight to apprehend the possibility that modern Christian liberalization itself may yet bring about what centuries of persecution have failed to approximate, the true crisis of "Jacob's trouble," in that prophetic world war which is to reduce Jacob to a humbly believing but glorified remnant under their redescended King of peace and meekness: a way of salvation which the proud

spirit of the unbelieving Jew would defy again through all the horrors of the siege of Titus. This is "the offence of the Cross," the bitterest bitterness of Judaism.

Certainly, there are many good Jews, here as elsewhere; and we should expect them to feel their race grievously wronged by what we have said of its religious intolerance and cruelty. But they should not forget that "silence gives consent." If there is any public man or public journal among the Jews of New York that will denounce with due abhorrence the outrages for conscience sake that are related in this article and in the current "Monthly Letter" of Mr. Warszawiak, we will gladly sponge off, *pro tanto,* the bitter charge of unparallelled religious intolerance and persecution to the death for conscience sake that has characterized the Separated Jewish body, to the extent of its power, from the murder of Jesus to the present hour.

On the contrary, the Jewish organs, so far as we have known, are habitually violent against those they call apostates, and the missionaries of Jesus to the Jews. They inflame the passions of their readers with reports of missionary outrages on Jewish children which they know, or would know if they cared to know, to be utterly false and unfounded. They never turn their attention to outrages on missionaries and notorious systematic persecution of Hebrew Christians in this and other cities, unless in the way of sympathy or incitement. The burden of responsibility and the charge of unparallelled intolerance cannot be evaded in this way. Neither can it be evaded by treating these persecutions as individual misdemeanors or riots, liable to disgrace any community. These things are not occasional but habitual and general. They are not done in a corner, but are notorious to all men, and so often public that daily papers are needed to journalize them, and are sometimes largely so occupied. And the Jewish press never notices but to defend them.

The horrible case of the young man from F——, state of Pennsylvania, which Mr. Warszawiak mentions briefly in this number of "Salvation," appears so authenticated by details, names and dates, to which reference can be easily made by any one interested in the truth, that we do not hesitate to print it notwithstanding the almost incredible fiendishness of the Jewish persecutor. If any responsible committee of our good Jewish citizens

will care enough for the honor of their people to inquire fairly into this horrible charge, and if true will undertake to make their public organs denounce and repudiate it and all intimidation and social proscription of Hebrew-Christian converts, we will most gladly acknowledge that the present Jewish body is purged of this long-standing disgrace.

MONTHLY LETTER BY HERMANN WARSZAWIAK.

New York, September, 1902.

Beloved in the faith of our Lord Jesus:—

Thanks be unto God for the continuous success He is pleased to give our humble work among His chosen people of Israel. Although the attendance at the meetings (with the exception of Friday nights when it is crowded) is not as large now as in cooler weather, still every meeting is well attended and full of interest, and we have reason to hope that more of our Jewish brethren are brought to believe that Jesus is indeed their own long-waited-for Messiah. Many of our Hebrew brethren have now thoroughly convinced themselves that the Gospel is based wholly on their own Scriptures—Moses and the prophets—and although many, for reasons of their own, such as business and family interests, dare not adopt the Christian profession, they well know it is useless to argue against the authenticity of our faith.

DISCUSSION MEETINGS.

One of the most interesting meetings of the week is on Wednesday night, when the Jews are allowed to ask questions, and generally discuss the different aspects of religion. Hundreds of questions of all kinds are asked, but thank God that his word is sufficient to answer every one. Of course sometimes questions are made perplexing, and difficult to answer, but God helps on such occasions.

One evening while answering a question about the Trinity, I made mention that when I saw Jesus I could not help believing that He is Jehovah-Jesus, our God; when suddenly another man got up and asked "Did you see Jesus?" I answered "yes, I did." "Well now!" he said, "It is written, *no one shall see God and live,* how then could you live if Jesus be indeed God?" I replied that "when I saw Jesus I died, but He gave me a new life," and henceforth it is not I that liveth, but Christ that liveth in me. For,

I added, "except a man be born again, he cannot see the kingdom of God"; and after explaining to the man a little more about the new birth and the new life in Christ, he said, "Oh, this throws an entirely different light on the matter."

Very recently an intelligent-looking young man got up and asked if he might say something? I said, Why, my brother, if you have something good to say, let us hear it by all means. The fellow having now got the floor, started off in a very noisy and furious but eloquent speech, making thunderous appeals in defence of Judaism, and before he had spoken five or six minutes I could plainly see that he had the entire audience with him; and when he finally finished and sat down, I confess he had me perplexed all round, as probably no man ever had me before.

I remained quiet for a few minutes and then calmly said:

"Brethren, this recalls an old fable: You will remember how the lion and the ass agreed to slay the beasts of the field and divide the spoil. The ass was to go into the thicket and bray and frighten the animals out, while the lion was to lay in wait and kill the fugitives as fast as they appeared. The ass sought the darkest part of the jungle, and lifting up his awful voice, brayed and brayed and brayed. The ass was quite intoxicated with his uproar, and thought he'd return and see what the lion thought of it. With a light heart he went back and found the lion looking doubtfully about him.

" 'What do you think of that?' said the exultant ass: Don't you think I scared 'em?'

" 'Scared 'em?' repeated the lion, in an agitated tone. 'Why you'd have scared me if I hadn't known it was a jackass.' "

The people laughed right out, and the effect of that thunderous appeal was not only weakened and lost sight of, but was followed with another little speech in which I explained the advantages and beauties of the Christian faith, the positiveness of the forgiveness of sin through the atoning blood of Christ, and the endless love of the dying Lord Jesus; which laid the man's theories and passionate appeals flat, and once again brought the audience around.

SUFFERINGS OF HEBREW-CHRISTIANS FOR CHRIST'S SAKE.

How much some Jews will suffer for His blessed sake will probably never be known until that day "when He shall make up his jewels." Only two or three weeks ago a young man with honesty

beaming from his face and truth out of his eyes, came to the mission from F———, a small town of Pennsylvania. When after the meeting I saw him in tears, weeping aloud, I went over to ask him what was the matter. At first he insisted that it was "nothing at all," but when pressed most tenderly, he told how much he was suffering for the Lord's sake. In that small town he happened to have made the acquaintance of a Miss K———, a thorough Christian young lady, who took great interest in him, and also taught him the truth of Christ, read to him the New Testament every time he visited her, and after a few months time he became convinced of the truth, and even went with her to the church where she and her parents worshipped, and they often prayed together. One evening, about a month ago, when he came home, his father called him, and asked if it was true what he had heard, that he visited Miss K———, (the Sunday-school teacher), and had gone with her to the church, etc. "Though I knew what my fate would be if I told the truth," he said, "I frankly told him that it was all true, and that I believed with my whole heart in the Lord Jesus as my Savior. My father fell upon me like a tiger, and for two hours continued beating and beating me, until every rib of my body was broken, my head and face swollen up, and when I finally was thoroughly unconscious, he threw me out into the gutter. After having been two weeks in the hospital, I came out weak and helpless, but my father would not let me in the door of his house, so I went over to Miss K———, and her father, though himself a poor man, gave me twenty-five dollars, and advised me to go to New York. Now I have no strength even to stand on my feet. Dr. L———, whom I saw a few days ago, tells me that every one of my front ribs have been broken and shattered, and I am a very sick man. I am so longing for my beloved mother, from whom up till now, I was never in my life separated even one day, and yet I know," he said, "that I must love Christ even more than my own mother."

I must say that I so felt for this dear young brother, that I cried with him, and not only helped him all I could, but have since learned to love him dearly, for as I said, his face is beaming with honesty and his eyes are the soul of truth. Please pray for this dear young brother that God may strengthen him both spiritually and physically.

AN OLD HEBREW-CHRISTIAN.

Another touching case is that of a dear old Hebrew-Christian brother, Mr. J. J., who for years used not only to come to the meetings, but also to aid in the work financially; a man who not long ago was worth many thousands of dollars, and who together with his faithful wife, would think nothing of putting a $50 note in the collection plate in the church on Sunday; but who now, through the treachery of a so-called friend, was robbed of all his wealth, and became poor in the extreme. On the top of this sore trial, he met with an accident which crippled him bodily, and made him unfit for business, besides causing great bodily suffering. Alas, there is hardly anybody now to come to his aid; for, as he tells me, "the Jews have long despised me for becoming a Christian, and the Christians are not so ready to help one that was at one time a Jew."

IN CONCLUSION.

I wish to thank God for having saved our beloved ones from a severe attack of that dangerous disease, diphtheria. Our house was quarantined by the Board of Health for fully four weeks, and we have indeed passed through a time of much fear and anxiety, but the Lord is good, and somehow took care of us and also provided for our needs. To Him be all praise, and to Him only we shall look in the hour of distress as well as at all times, for He is our God, and He never fails those that put their trust in Him. Brethren, pray for us. Faithfully yours, in His service,

HERMANN WARSZAWIAK,

16 East 8th St., New York.

ENCOURAGEMENT FOR THE FEEBLE FEW.

God is not looking for great men. He can use small men. Out of the mouth of babes and sucklings He ordains strength. He is not looking for many men, He can succeed with a few. He once said there were too many, but He never said there were too few. But He does want man; He has taken man into partnership in His work and does not seem disposed to work [altogether] without him.—*Exc.*

It is as certain that the Bible comes from God, as that it leads to God.—*Joseph Cook.*

WHERE IS JESUS?

(DURING "THE DISPENSATION OF THE HOLY SPIRIT.")

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John XVI:7.

Jesus has gone beyond the skies,
Where our weak senses reach Him not;

and much of the last may be said of our best thought and imagining. Since our Lord is a distinctly localized person, in a human though spiritual and divinely glorified form—as the Apostles explicitly teach, and as He repeatedly showed himself to them before and after his ascension—it is a difficulty with many to realize or conceive the mode of His promised presence with us. We grope mentally after Him, and wonder how He can be in one place and in every place at every moment, and in constant communication with every believer and every group of believers gathered together, under the whole heaven, besides the vaster multitudes that are "with Him in Paradise."

The significance of our Lord's (temporary) absence, and the substitution of the Holy Spirit's presence *for* His presence and *as* His presence, instead of the personal vision of Him—these are truths seldom received with the simplicity that might be desired.

As here we are to walk by faith instead of sight, it is necessary for us to receive and to recognize a more absolutely spiritual manifestation of our Savior God than would be natural if our eyes were still beholding Him as He was seen until his ascension, and as, for occasional purposes, He appeared later in person to Stephen, Paul, and John. "If I go not away, the Comforter will not [cannot] come *unto* you."

Until He come again—although we had, like Paul (2 Cor. V:16) "known Christ after the flesh, yet now henceforth know we Him no more" after the flesh, or as a visibility, but only in His Divine effluence, the Holy Spirit, whom, said He, "I will send unto you from the Father";—"proceeding from the Father and the Son" according to the much disputed confession, which is justified by the certainty that "in Him dwelleth all the fullness of the Godhead" (Col. II:9), and that the very Spirit that He sends down from the Father is that which He himself ever shares, lives by, and emits. "As I live by the Father, so he that feedeth on me shall live by me" (John VI:57).

It is this universal Divine effluence, the Holy Spirit, which is "the fullness of the Godhead" in Jesus Christ, and which flows forth from Him with all power and omnipresence in heaven and earth. "And there were seven lamps of fire burning before the throne, which are the seven Spirits [sevenfold or plenary Spirit] of God" (Rev. IV:5). "Upon one stone shall be seven eyes . . . they are the eyes of the LORD which run to and fro through the whole earth" (Zech. II:9, II:10 and 2 Chron. XVI:9) to show Himself strong in the behalf of them whose heart is perfect before him."

Thus by this mysterious Intermediate of the Father and the Son and us, by Him alone, are we to commune here with the threefold ONE, and He with us. It is vain therefore, to strive, as many do in prayer, to ascend into heaven to Christ, to bring his heavenly form down from above "in beatific vision." "The Word is very nigh thee, even in thy heart." Christ has gone away, and that for the best: that we might worship God through Him "in the Spirit"; "praying in the Holy Ghost" as in Himself (Jude 20, Eph. VI:18); and learning to recognize Himself in the secret monition, help, and power, which we experience, and which we know we can experience from no other than Himself by the Spirit.

We are liable, and indeed very likely, to mistake our own imaginings for revelations, unless we are careful for sure evidence. That there may be such inspirations, no man may deny. But most of us exist rather than live on such a low plane and in so remote correspondence with the Holy Spirit, that we dare not claim explicit witness, illumination, or gifts of power. Therefore, such as we at least must beware of assumptions. Later in the progress of the Gospel in the Church, there may come again more usually the more manifest gifts of the Spirit.

And yet, there is for us a recognition of the Holy Spirit's presence, about which there need be no mistake, and which will be immensely fruitful in the Divine life if constantly made and acted on. We know that from Him alone "all holy desires, good counsels and just works do proceed." In fact, we little know how universal this truth is, and how utterly given over to ungodliness every one would be if the Holy Spirit were to forsake us, whom Christ received and sent down as His ascension "gift

for men, yea for the rebellious also, that the LORD [Jahveh] God, might dwell among them" (Ps. LXVIII:18).

Do we ever experience an inward prompting to prayer or to anything good, or an admonition that we are going wrong, in departing from God or from duty? And do we not usually attribute the thought to the natural operation of our own mind and conscience? or do we remember that this must be the benignant interposition of the Holy Spirit, through whatever channel it may come? The difference between these two views will be vast and also essential. If we have failed habitually to recognize as such, and instantly, reverently and gratefully obey, these gracious monitions, let us begin at once to acknowledge gratitude at every such occasion, to the Divine Paraclete (present help) sent from the heart of the Father through the heart and hand of the Son; and seize the occasion to so confirm afresh, every time, our conscious union through the Spirit with Him who is our life. It will be impossible to do this constantly without beginning and growing to rejoice in "the love of the Spirit" (Rom. XV:30 and Col. I:8). We shall thus more successfully than by any other means solve by the habit of prayer that great problem (discussed in "SALVATION," Vol. II, page 355) "The *Practice* of the Presence of God." There will come a vivid and endearing consciousness of ever-present Divine company, a profound comfort of Divine love, and a restful assurance of continuous redemption, that once known will never be willingly foregone.

There is another use of the Holy Spirit (if we may so speak) that is seldom if ever thought of. How do we offer petitions *in Christ* (or, equivalent figure, "in the name" of Christ) except as we "pray in the Holy Ghost" who is His communicant with us? "We know not what we should pray for . . . but the Spirit himself maketh for [us] intercession according to the will of God" (Rom. VIII:26, 27). Thus, then, we share in or voice that very intercession of Jesus, which the Father heareth always. If a petition according to the will of God be given us by the Holy Spirit—and how else would it be given us?—then we pray in Him and He in us, and may believe that we have the things that we ask. Persistent humble prayer for things that God has bidden us seek from Him, is doubtless "in Christ," if we recognize Him in the Spirit that inspires it; and it is both warranted and required to be offered in full assurance of faith.

Let it be considered, moreover, that although our present condition of unintercommunicable isolation is no longer that of our Lord—probably not that of any perfected, or spiritual, body—yet during our present condition it is, as we keenly realize, impossible for mind to communicate with mind, much less soul with soul, through the physical mediums of expression that are given us. The intervention of a mediating Spirit, in other words inspiration, is necessary for "the communion of saints" with each other and the Lord in a properly spiritual sense. To introduce this spiritual mediation with Himself, it was necessary to take the sensible embodiment of Him out of the way of our reception of His inspiration; and thus it was expedient for us that Jesus should go away. True that most of us know little of inspiration personally; but this does not prove that much more may not yet be in store for more advanced spiritual life in the Church.

This article is too long, yet should not lack some suggestion of the study we may, nevertheless, make of the glorified human personality of Jesus, from the glimpses which He has given of it through His evangelists and apostles. This study is not inconsistent with the "practice" of the Presence of God in the Spirit. It may be called complementary to that. May we not be overwhelmed with surprise for want of due anticipation, when we are personally greeted with that same Divine-human effluence of love, from a man's face, that we have felt but invisibly while here below.

"NOWHERE IN SIGHT."

As applied to the Church of America in the mission field, one of our readers thinks the above expression quite too sweeping. Without the understood qualification "generally," or "in the mass" it would be so. If you mean by "the Church" only the few at home and abroad who take a Christ-like interest in the salvation of the world, and devote their powers and means to the object, then the Church is "in sight" on the mission field, and ought not to be connected with a reproach. But is it so? Can we unchurch the vast majority of professing Christians who accept Christ for their own use merely, and try to be "carried to the skies on flowery beds of ease, getting all the creature comfort and temporal advantage possible out of the expenditure or hoard-

ing of their gains, for themselves and their posterity? Sad as this is, how much sadder it would be to think that nine tenths or so of the enrollment on which the Church congratulates herself are but lost souls, quite out of Christ, and flocking gaily with the rest of the gay world to hell! No, we hope better things for us all, and things that accompany salvation somehow, though we thus speak. The Church is a hospital full of all manner of disease; but its Great Physician is not despairing of His cases, and we therefore may have hope even for ourselves. Yet neither must we flatter the condition, or "heal it slightly." There is certainly terrific peril to the soul that has not the spirit of Christ to any perceptible degree of self-sacrifice for His cause. If all whom we would hope are Christ's were but kind enough to yield to Him what they could spare without feeling it except in their vanity and pleasure, the treasuries of all missions, home and foreign, would be bursting with a plethora of income, and every need for Christian church and school expenses, and the support of missionaries in all the world, would be filled for the asking. And yet all that would be little towards Christ's claim on the wealth of the Church, which is *all* His and professedly consecrated to Him. Arithmetic like this raises the question what He could do with so much wealth if it were poured into His hands. The answer is, that before a tithe of this wealth were heartily consecrated, the same Spirit would have consecrated lives by thousands for the dozens here and there that employ the drippings of our brimming wealth in the service of salvation. There is only one order in this giving: that of the Corinthians who *"first gave themselves* to the Lord." All the rest follows, *a fortiore*. Nothing of any account precedes or will ever precede this.

As to comparisons, however, it must be conceded doubtful, at least, that "the former times were better than these," on the whole. Faith was perhaps simpler and clearer, so far as it went. On the other hand, knowledge and duty were more rudimentary and sometimes less true to the Word. And yet it was better, as has been said, not to have known so many things than to have "known" so many things that are not so; as certain advanced wiseacres are now sure they do; and more especially, than to have lost so many things of vital importance that were once "most surely believed among us."

In fine, we would not have it thought that "Salvation" is blind to the evidences of great present progress in spiritual ideals and endeavors, missions and charities, which manifest the working of the Holy Spirit in many quarters, if not in the generality, towards the renovation which the Church must undergo before the world can be transformed by Christianity. On the contrary, one of our most prominent departments is devoted to gathering and displaying the manifestations of this reviving life.

CONSECRATION IS CONCENTRATION.

"One thing is needful." "This one thing I do."

They are so easy to find, these many interests! Never has the world been so full of them as it is now. Never has it been so easy to live in half a dozen good harmless worlds at once, any one of which would have filled the horizon for our grandparents—books, art, music, mental culture, bicycling, photography, committees, friendship, and so on. And between them all life runs a great risk of drifting about, with the "good" hiding the "best" even more effectually than downright frivolity could have done.

It is easy to find out whether our lives are focussed, and, if so, where the focus lies. Where do our thoughts settle when consciousness comes back in the morning? Where do they swing back when the pressure is off during the day? Does this test not give the clue? Then dare to have it out with God—*dare* to lay bare your whole life and being before Him, and ask Him to show you whether or not it is focussed on Christ and His glory. Dare to face the fact that unfocussed, good and useful as it may seem, it will prove to be a life that has failed of a purpose. . . . All aims, all ambitions, all desires, all pursuits—all of love and all of life—shall we dare to drop them if they cannot be gathered, sharply and clearly, into the focus of "this one thing I do?"—*Lilias Trotter.*

NOT FAR TO GOD.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength." Thus, a little boy declared that he loved his mother. Asked to explain what he meant by "with all his strength," he said: "You see, we live on the fourth floor, and there's no elevator, and the coal is down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I lug the coal up four flights of stairs, all by myself, and it is a pretty big hod and takes 'all my strength' to get it up there."—*Exc.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

BI-MILLENNIUM OF ABRAHAM: SECOND QUARTER CLOSING.

TRIAL AND FALL OF THE TYPICAL KING.

This world is to have a King: a Promised King: a King by divine right. That King is a lineal son and heir of David and his typical throne "established forever." Thus 2 Samuel VII:

"The word of JAHVEH came unto Nathan, saying: Go and tell my servant David. . . I will appoint a place for my people, Israel, and will plant them that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as aforetime. . . And when thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish the throne of his kingdom forever . . . if he commit iniquity, I will chastise him with the rod of men and with the stripes of the children of men: but my mercy shall not depart away from him as I took it from Saul whom I put away before thee: and thy house and thy kingdom shall be established forever: . . . thy throne shall be established forever. According to all these words and according to all this vision, so did Nathan speak unto David."

It is worthy of a second remark that the tenor of this promise corresponds to the covenant of God with Abraham, and no other, in its absolute sovereign affirmative; asking no leave of man's obedience, taking no confirmation by human agreement thereto; but revealing an unconditional purpose, to be fulfilled in any event, through the disciplinary and overruling power of Divine Providence and grace. The Son of David shall be King forever, above all the sons, with David himself, who may "commit iniquity" and fail to identify themselves with the promise.

Meanwhile, the typical glory of David's present throne was to culminate in the Temple of God and the peaceful moral empire of Solomon over all nations, prophetic of the ultimate triumph of the "Prince of Peace."

Meanwhile, also, there was to be probation of David and of David's "seed," with results accordingly, until He should come whom no probation from earth or hell could over-test, but who should prove himself God's Anointed with all power to subdue sin and temptation and rule as well as reign, effectually unto salvation for the world.

These probations and their results, which occupy the rest of Old Testament history, were not singular or novel. From Adam all the way down to Christ, each test was a crisis, not only of the individual, but of the typical kingdom and of the world; demonstrating how little it was possible for a merely human type, like Adam, David, or Solomon, to antedate the victory over sin and temptation and hell that should vindicate the power and right of ONE Son of David to reign and reign forever. It is a most impressive homiletical suggestion of that text, that every individual and private life under the covenant of grace in Christ is also a crisis in the kingdom, so far as it goes; and the best issue is such as to cast all the glory on the true conqueror and king alone, while chastising and humiliating our constant failure to meet the opportunity and the responsibility of each particular calling.

At this moment, David had just been exalted as God's chosen King for His chosen people, and as the human progenitor of the Divine and Everlasting King, the Son of David and Son of God. In pursuance of this appointment, he had set his heart on building the temple of God, and had prepared the means, the materials and the complete plans, of the holy house and its ordinances, under the express direction of the Holy Spirit, as Moses had been instructed to institute the Tabernacle and its priestly service in the wilderness.

Full of this great design, and expecting immediately to set it on foot with his own hands, as a second Head after Adam, to the people of God as organized in the royal Messianic line; King David at this juncture met the supreme test of Satan's power, and failed. Apparently it was the particular test supreme for himself individually. At his weakest point he met that "murderer from the beginning," who had now prepared a temptation adjusted with consummate cunning to David's temperament and station, with intent to break down once more the work of God and to involve the chosen king and people together in infamy and calamity such as actually befel, and for centuries continued in the long-drawn sequel of David's fall, remediless to human and doubtless even to Satanic foresight.

No sooner had the announcement of the great purpose in David's line been made, than Satan heard of it and sprang into the contest, as he afterwards did when the Son of David was announced as God's Anointed, and beloved Son, in whom He was well pleased.

Doubtless neither David nor Satan imagined then the true scope of the Divine promise as it is now developed clearly for us. The expectation of the Adversary was to extinguish David and his promised succession at once, in a complete moral overthrow that should insure a decisive political catastrophe to follow—as very nearly it did.

We note the humble exaltation in David's prayer of thanksgiving after the message of Nathan, and conceive that he rose just here to the height of devotion as of grace: the very condition in which Satan often catches us exposed and accomplishes our fall. Only one thing more was needed to lay David bare to temptation: a chapter or two of splendid conquest in various directions, manifestly confirming the promised glory of his throne, and lifting up his heart in grateful exuberance of joy and praise, as he rose from his bed, —saying, as in the psalm, "at midnight will I arise to give thanks to thee"—and walked in pious meditation on the roof of his palace. What had Satan prepared for his eyes at that hour! This was an habitual walk of the pious king, and the trap was set to catch him when and where Satan—and Bathsheba—knew he could usually be found.

The designing character of Bathsheba can no more be mistaken than the means she employed, in succession, to secure her own exaltation and that of her son, over the prior wives and heirs of David. In particular, the exposure of her beautiful person to David's view, in the bath, cannot be accounted for by accident. We could not suppose such an accident to any tolerably modest woman, even under the freer conditions of our modern western civilization. Much less, under the stringent social restraints of women among the ancient Hebrews and in all Oriental life, would the conditions for an unintentional exposure of that nature have been at all possible. Moreover, the mere exhibition would not of itself have given impulse, much less license, to such a man as David, for sending to fetch the woman if the circumstances (not fully told) had not made an intelligible invitation, and thus the extreme phase of temptation. Her race is not told; but as the wife of a Hittite, it is not improbable that she was unconscious of the moral or social influences that would have restrained the most daring ambition of a Hebrew woman. Having attained the first step in that ambition, Bathsheba is next found taking advantage of the last female ascendency over the uxorious king, which

was hers, to obtain from him the promise that her own son should be king after him, in preference to all the senior sons to whom the honor should descend. That God himself favored and established Solomon according to her desire, is not any more a sanction of her motives and intrigues, than His providential use of a thousand other iniquities that might be cited from biblical records, the lineage of Jesus, profane history, and cases of personal observation.

The first crime involved the guilty man in a second and more atrocious one, the murder of Bathsheba's husband, Uriah the Hittite. This is a more staggering atrocity than one knows how to imagine, even while we realize that there was no other escape from loss of all—and that was more than we can realize—that David held dear. Hardly would the throne itself have saved him from the stern justice of Moses's law against the detected adulterer; still less have saved the more pitilessly punished adulteress.

Again, too, we are staggered by the ready complicity of Joab in the indirect murder commanded him (2 Sam. xi:14). Bad man that he was, he has shown us that he respected the law, and was bold and powerful enough to defy successfully the authority of David on other occasions. Why did he on this occasion participate in a deed of treachery which he must have abhorred, and for which he had no motive of passion or self-interest or fear? But Uriah was an alien; he may have been at some time a capital offender, spared by David's generosity, and made thereby the devoted and chivalrous soldier whom David's terrible necessity could now no longer spare. This is conjecture indeed; but it seems almost necessary to account for Joab as an executioner, probably, of some long-suspended sentence that seemed to him, and alas, to David, to have still some element of justice in it. See cases for tardy punishment bequeathed by David to Solomon, (1 Kings ii.)

As at the first grand crisis of man's fall, the Tempter apparently scored a decisive success over the king, the kingship and the kingdom that God had ordained. For David's infamy, desperately as he tried to cover it by the second and consummate crime, could have been but an open secret in the nation evermore. The general idolatry of their great and glorious king must have given place to the sense of a broken idol. Unless the popular reverence for David had vastly waned from this time on, the parricidal

rebellion of Absalom could scarcely have made the sudden and general headway that it did; nor the secession from Solomon's arrogant son have so easily swept away ten-twelfths of the nation from the house of David. No doubt the undue influence of Bath-sheba, and the promise of the succession to her son, may have been offensive enough to the rest of the family and to many other leading families of the nation, to have largely accounted for the rebellions of both Absalom and Adonijah and for the popular support they received.

So David's fall ran on, according to the curse pronounced on his house (2 Sam. XII:10) throughout his posterity and the succession of his throne; through Solomon's licentious luxury and extravagance, scandalous service of idols, and oppressive taxation; to that besotted arrogance of his son Rehoboam which caused the revolt of the Ten Tribes under Jeroboam; and so thenceforward through all the series of the kings of Judah, with a few noble exceptions, until that primal procreative taint in the royal family finally destroyed it down to the root both morally and politically; when out of that desolated root God raised up a Son of His own to astonish the triumphant Tempter with an unexpected overthrow, the first and potentially the final catastrophe of Satan's career among men.

God had promised David "a sure house"; yet already had Satan under-mined it with the most hateful and destructive guilt. If he foresaw the explosions that swiftly followed, and the long conflict of ungodliness in David's house and kingdom that was to make a hopeless end of both, Satan must have felt well satisfied with his success. But, while he perhaps could forecast well the fatal issues of sin, he could not imagine the inscrutable resources of an Almighty Savior. Without faith, like his disciples to this day, he could not imagine the unchangeability nor the invincibility of God's purpose of grace. Like many so-called 'Christian' teachers, he failed to understand that God himself was the Coming One (JAHVEH) in David's Son, who should crush the head of the Serpent on our behalf, and ultimately nullify all his labors in the world.

"ELOHIM" AS A PLURAL OF MAJESTY.

This plural title of Deity, in the book of Genesis, has been argued by the destructive critics a proof of polytheism in the early Hebrews. One explanation of this use of the plural is that it

denotes the tri-personality of one God. Another that it is emphatic, "a plural of majesty." This use of the plural is familiar in all languages, as employed in the first person by potentates and literary authorities, and also in the second and third persons as a form of social courtesy or respect. It is said to be confirmed by recently discovered inscriptions, at Carthage and in Sardinia. The two explanations might stand together.

BIBLE REVISIONS REVISED.

MATTHEW XXIII:1 to 12.

The memorable drama that opened in chapter XXI with the momentary triumph of Jesus in Jerusalem on the raising of Lazarus from the dead; continued in his conflict with the challenging and questioning hierarchy and hostile factions of the Jews, by crushing answers and prophetic parables of rebuke and doom; turns in this 23d chapter into admonition of the admiring crowd who had witnessed the rapid collisions foregoing; and again, from the 13th verse, returns against the adversaries, with outpoured rebukes and "woes" reaching even to the mortal end of them: closing in tears with that last prophetic lamentation over Jerusalem—"your house is left unto you desolate."

2, 3, 4. "The scribes and the pharisees sit in Moses' seat." Both versions disregard the tense and so miss the sense of *ekathisen* (sat), translated *sit*. Modern-developed style would express this past tense participially, and the translation would run more freely, and yet more exactly, thus: The scribes and the pharisees having placed themselves on the seat of Moses, therefore do ye and observe all things whatsoever they say to you (*eipōsin*), but do not after their works for they do not what they say; but they bind and put on men's shoulders heavy burdens [of observance] which they themselves are not willing to move with their finger.

5. No exceptions. 6, 7, 8; The changes of the Revisers are for exactness.

9. And call not your father on the earth; for One is your Father, the heavenly. What is the matter with this literal simplicity?

10, 11, 12. No exceptions of consequence; but "the chief place" (R.V.) is correct, and not *uppermost rooms;* and *The* Christ (R.V.) is a point of significance in the address to those hearers, to whom it meant the royal-priestly title *Anointed* (Messiah) of God, and not the mere individual surname that we are too much in the habit of making it.

"Salvation."

The Residue of Prophecy.

THE LAST INSURRECTION, RESURRECTION, AND JUDGMENT. REV. XX:7-15.

And when the thousand years shall be ended, Satan shall be loosed out of his prison and shall go forth to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to war; the number of whom is as the sand of the sea. And they came up over the breadth of the earth, and encompassed the camp of the saints and the Beloved City; and fire came down out of the heaven and devoured them.

There is something in the phrasing of this passage as well as in Christ's former prophecies to suggest that the remnant of evil men during the Christ millennium may be segregated as an outlying population, remotely fringing the wide and practically universal dominion of the saints, whose centre will be Jerusalem and that magnificent Sanctuary-District of "The Prince" surrounding it, and surrounded by the broad allotments of the Twelve Tribes of Israel, as mapped and described by Ezekiel, with their ordinances, in his great vision of the land of Israel in the Latter Day: chapters xl to xlviii. We refer to this vision without copying it here, but reproduce the same prophet's explicit prediction of the post-millennial (?) revolt so briefly summarized in the above passage of the Apocalypse: quoting from chapters xxxvii and xxxviii.

We do not ignore the possibility that the marvellous restoration of the land and people of Israel seen in vision by Ezekiel may be pre-millennial, and the irruption of Gog and Magog as described by him identical with the great assault on Jerusalem in Zechariah xiv; connected, like all the other mixed perspectives of the last great tribulation, with the Coming (or Comings?) of the Lord for the deliverance of his people. The disentanglement of these confused tableaux is too difficult for the present stage of knowledge; but the correspondence of the "Gog and Magog" prophecies of Ezekiel and the Apocalypse, (although St. John's mention of "Gog" may have been parallelism rather than identification) especially in view of the direct connection of the latter with the final judgment and "regeneration," seem to warrant a provisional assumption that the event common to both prophecies is post-millennial and ultimate. The alternative might be that Ezekiel's vision was double, blending undistinguishably two perspectives; that of a pre-millennial restoration of Israel and the great assault to be overwhelmed by the Appearing of the Lord, dissolving into a view of the millennial regeneration consummated and confirmed by the everlasting destruction of the last enemy.

(Ezekiel xxvii and xxviii.) And the word of Jahveh came unto me saying, Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord God: Behold, I am against thee,

O Gog, . . and I will turn thee back and put hooks in thy jaws . . and leave but the sixth part of thee. [And they shall be gathered together as prisoners are gathered in the pit and shall be shut up in the prison, and after many days they shall be visited (Is. xxiv:22)].

. . After many days, thou shalt be visited: in the latter years thou shalt come into the land brought back from the sword, gathered out of many peoples; against the mountains of Israel which have [had] always been waste but it is brought forth out of the nations and they shall be dwelling safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many peoples with thee. . . . At that same time shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil and to take a prey. [This condition seems nothing less than millennial].

In the day when my people of Israel dwelleth safely shalt thou not know? And thou shalt come from thy place out of the north parts, thou and many peoples with thee . . and thou shalt come up against my people of Israel as a cloud to cover the land. It shall be in the latter days, and I will bring thee against my land that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes. [This, again, looks pre-millennial.]

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands and upon the many peoples that are with him an overflowing rain and great hailstones, fire and brimstone. . . Thou shalt fall upon the mountains of Israel, thou and all thy bands and the peoples that are with thee; I will give thee to the ravenous birds of every sort and to the beasts of the field, to be devoured. . .

Behold it is come, and it is done, saith the Lord God: This is the Day whereof I have spoken. And they that dwell in the cities of Israel shall go forth and shall set on fire and shall burn the weapons, both the shields and the bucklers, the bows and the arrows and the handstaves and the spears; and they shall burn them with fire seven years. . . And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude, and they shall call it The Valley of Hamon-Gog. And seven months shall the house of Israel be burying of them that they may cleanse the land. . . And they shall sever out men of continual employment, to bury, with the passengers, those that remain upon the face of the earth, to cleanse it. After the end of seven months, they shall search; and the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it until the buriers have buried it in the valley of Hamon-Gog. All flesh

shall come to worship before me . . and they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched (Is. 66).

And the Accuser that deceived them was cast into the lake of the fire and the brimstone where also [were cast] the Beast and the False Prophet, and they shall be tormented day and night unto the æons of the æons.

Depart, ye cursed, into the æonian fire, prepared for the Devil and his angels (Mt. xxv. 41). And the angels that kept not their own beginning, but left their proper dwellingplace, he hath kept in everlasting bonds under darkness unto the judgment of the great day (Ju. 6). And behold, they [the demons] cried out saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? (Mt. viii).

And I saw a great white throne, and Him that sat upon it, from whose face the earth and heaven fled and place was not found for them.

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool; [his raiment was white as the light . . his head and his hair were white like wool, as snow, and his eyes were as a flame of fire. Mt. xvii and Rv. i] his throne the fiery flame and his wheels burning fire. A fiery stream issued and came forth from before him; thousand-thousands ministered unto him and ten-thousand times ten-thousand stood before him: the judgment was set and the books were opened (Da. vii). Behold the Lord came with his holy myriads to do judgment upon all, and to convict all the impious of all the deeds of impiety which they have impiously done, and of all the hard things which impious sinners have spoken against him (Ju. 14).

And I saw the dead, the great and the small, standing before God; and books were opened; and another book was opened that is Of The Life.

For we must all be manifested before the judgment seat of Christ (2 Co. v). For the Father judgeth no man, but hath committed all judgment unto the Son . . and hath given him authority to execute judgment also, because he is the Son of Man (Jn. v).

And the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them, and they were judged every one according to their works.

I will give unto each one of you according to your works (Rv. ii). And that servant which knew his Lord's will, and prepared not nor did according to his will, shall be beaten with many stripes: but he that knew not, and did things worthy of stripes, shall be beaten with few (Lu. xii).

The latter declaration of our Lord perhaps explains the meaning, in the text, of judgment "according to works," rather than the sense (in this place) of discrimination between the righteous and the wicked as in John v:29: the latter being a combined prophecy of the two resurrections: the former, or present text, relating only to the last; the first or "resurrection of the just" having past and having been itself their open justification: for it is written, "they

shall not come into judgment" (Jn. v:24). The Book of The Life being set apart from "the books" as "another book" is significant that they who are written therein are not judged out of the things that are written in "the books" as are *"the dead"* who had not been in the former resurrection.

And Death and Hades were cast into the lake of the fire: this is the second death, the lake of the fire. [The last enemy, Death, shall be destroyed (1 Co. 15.]

Death and Hades appear to stand for "the dead that were in them:" i. e., "the rest of the dead [that] lived not until the thousand years were ended" (verse 5). It is said at this point, apparently, that the final judgment of the incorrigible, living and dead together, is set before the "Great White Throne." It might be conjectured that the last dread resurrection will take place with the last insurrection; joining the wicked dead with the wicked living, (as the dead and living saints will have been joined before) in one supreme demonstration and judgment accordingly. When the Judge of all shall last appear; and heaven and earth shall flee away dissolved in volatilizing heat, with all whose names are not among the saved in the Book of the Life of the Lamb lost in the lake of fire; may not this destruction be identical or closely connected with that described under a slightly modified figure in verse 9 as fire from heaven descending on the assailants of the beloved city?

And whosoever was not found written in the Book of The Life was cast into the Lake of The Fire.

Let them be blotted out of the Book of the Living, and not be numbered with the righteous (Ps. lxix). In the revelation of the Lord Jesus from heaven with angels of his power in flaming fire, rendering judgment to them that know not God and obey not the gospel of our Lord Jesus; the whichsoever shall pay [satisfaction to] justice, [even] æonian destruction from the face of the Lord and from the glory of his might (2 Th. i). In the ending-up of the æon, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all the stumbling blocks and them that do iniquity, . . and sever the wicked from among the just and cast them into the furnace of The Fire: there shall be the weeping and the gnashing of teeth (Mt. xiii). For Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jahveh like a stream of brimstone doth kindle it (Is. xxx). It is better for thee to enter into life maimed, than having two hands to go into the Gehenna, into the unquenchable fire where their worm ceaseth not and the fire is not quenched. . . . It is good for thee to enter into the kingdom of God one-eyed, rather than having two eyes to be cast into the Gehenna, where their worm ceaseth not and the fire is not quenched (Mk. ix).

The definite article (*the*), here and elsewhere preserved from the Greek but usually omitted in the standard versions, while in some cases perhaps merely an idiom alien to our language and without significance, is in other cases deserving of attention; particularly so in such phrases as "The Book of The Life," or "The Lake of The Fire." The scrupulous use of the article by the Apocalyptic Seer, in these relations, is suggestive of a peculiar and transcendent Life, and Fire, distinguished from the group naturally indicated by such words, in being alone substantive and eternal in their nature.

THE ANIMALS OF DEUTERONOMY

SHOW WHEN AND WHERE IT WAS WRITTEN.

Canon Tristram (a naturalist of note) contributes to the *Sunday School Times* of September 6, 1902, a valuable side evidence of the authenticity of Deuteronomy, from the lists of animals given therein as unclean. We extract the following vital or illustrative passages:

A well-known scientific explorer of North Arabia and Eastern Palestine said to me one night, in his tent: "When I came out here first, I had no belief in the Bible at all, still less in its inspiration; but it is impossible for a man to work, as I have done, for two years in the country, comparing the written word with my own observations, and noting all the little touches and circumstances from day to day, and not feel sure that the Bible is true, —every word of it." He was a geographer and archæologist, not a naturalist, and the points that struck him most on the authorship of Deuteronomy were such as this: "Ye are come unto the mountain of the Amorites" (Deut. 1:20).

To any one who has entered the land from the wilderness of the wanderings, and has approached the southern limits of the Negeb, or south country of Judah, from the desert of the Tih, the expression is exact. You seem to have before you a long mountain range, stretching from east to west. To a Jew of the monarchy, who could have approached the region only by the imperceptibly but steadily descending downs from the north, the idea would be impossible, and the expression the very last that could occur to a later compiler.

Again, the man who penned the account of Moses' Pisgah views must have stood on Nebo's brow,—a rather improbable excursion for the prophet of Anathoth, [Jeremiah] when all Moab and Ammon were in hostile hands; but to him many of the critics have assigned the authorship.

These are but two instances of a number of local touches which forcibly carry home to the observant traveler the conviction that Deuteronomy was written by one personally familiar with the theatre of its historical events. These are just the points which a forger or compiler is sure to miss.

BUT AS TO THE ANIMALS OF DEUTERONOMY.

Now to take a case in point,—the lists of clean and unclean animals in Leviticus 11 and Deuteronomy 14. These lists run on similar lines. But there are no less than nine animals mentioned in Deuteronomy which do not occur in the earlier record.

Now, with the exception of the hart or deer, none of these creatures could possibly have existed at any time in the land of Goshen, or in any part of the delta of the Nile, nor in any part of Palestine excepting the southern wilderness of Judah. . . . All [these]

antelopes and wild goats are inhabitants exclusively either of desert plains or bare rocky heights. That such were the animals spoken of by the writer of Deuteronomy is beyond question.

But why are they not named in Leviticus? Because the Israelites had only left the rich plains of Goshen a few months before, they had been but a few weeks under Sinai, and all these antelopes and desert animals were unknown forms to them. But after thirty-nine years had been passed in their haunts, they must have become familiar with them all, and therefore they are taken by the lawgiver as illustrations of his text.

But could not the list have been inserted at a later period by Hilkiah or Ezra or Jeremiah, or by some mysterious P. or J.? Is it conceivable that any writer of the period of the later monarchy could have inserted in the catalogue creatures which, if known at all, could only have been known *by report* to the Jews of his time? The Jews of that epoch were neither explorers or curious observers of nature. If they traveled beyond Syria, it was to Egypt or to Assyria, and their route to neither of these led them through the desert. In journeying to Egypt, they went by Gaza and Zoar, an inhabited and cultivated district. Babylon was reached by fertile Mesopotamia and the rich valley of the Tigris. Ezra could certainly have met none of these creatures when he led the return. We know where Jeremiah lived, and it is scarcely to be supposed he could have seen one of them except, possibly, an ibex.

It seems impossible that the list can have been compiled at any other period, or at any other place, than when and where it purports to have been written, just before the entrance into the land of promise, and on the east of Jordan.

A NOVEL AND IMPORTANT DETAIL IN CHURCH WORSHIP.

In the Ruggles-street Church, Boston, a choir of about eighty children sing in a part of the service every Sunday morning, and meet for rehearsal two afternoons in the week. As described by the lady who is their leader:

"We sing the gospel hymns and other similar easy music. I do not try to teach the children any difficult pieces, nor to sing the different parts. I give all my attention to developing the ability of the children to sing with clearness and expression such music as is easily within their reach. Sometimes, however, I introduce an alto part."

DIFFICULTIES.

"Yes, but none of them are very formidable. As the choir is composed of children, they are expected to keep much more quiet than the grown-up folks do during service, and so it keeps me rather anxious some of the time. It requires, too, a good deal of patience in practising with the children,—patience with the

children in keeping them in order, and patience in practising the pieces over and over till they can sing the music with expression, and speak the words distinctly."

SOME VERY GOOD RESULTS.

"For one thing, it is a great help in securing the attendance of the children at the regular services of the church. There are some children, you know, who think it is sufficient for them if they attend the Sunday-school only; but the children in my choir not only are present at the morning service, but they feel that they have an important part in it, and I can see that it is training them up to have a respect for all the work of the church. And, more than that, the parents of the children in the choir are more likely to be present because the children sing. It is a very attractive part of the regular service. The people like the singing of the children, and say so, and I think that there are many who enjoy the simple pieces, where the words are not overwhelmed by complicated music, however grand it may be."—*John Mervin Hull, Sunday School Times.*

Where Christ is marching on.

"MARCHING ON" IN CHINA.

NATIVE CHINESE PASTORS.

Mr. Smith, of Ing-hok, writes of his surprise at the character and ability of the native preachers he finds in his district: "They are an able and consecrated body of men, and I should not fear to have them compared with an equal number of country preachers, even in New England. They are men who demand the very best we can give of intellectual and spiritual food. Today, the communion service was preceded by a sermon that we all agreed would have been notable for its power, depth and earnestness in any pulpit of any land.

"We have opened a boys' day school here at Ing-hok city, and within two weeks it was so crowded that we were obliged to rent another room. As the boys attend all the church services they make a substantial addition to our regular congregations.

"I have taken another trip through the interior part of the district to find the same earnest attention, the schools crowded, and the work in every way full of rich promise.

"The chapel, which I spoke of opening in my last letter, is starting out nicely. There are such crowds, I have at times to take the stools out from under the beds in the boarding school for seats and then let a number stand. But they are very attentive. The audience often numbers over three hundred, all packed into that old house, built over two hundred years ago. We are self-supporting from the first, and more. At the end of the first three

months, after paying expenses, we have over six dollars in the treasury waiting to build a new chapel."

NEW ERA OF RE-BUILDING AT PEKING.

The work of re-building at Peking is going on prosperously. The officials have acted very generously in aiding to secure property needed to complete the mission compound. Mr. Stelle says:

"Three stores on the corner where our new street chapel now stands were imperial property, and under ordinary circumstances could not have been purchased. Then there was a temple standing on the street front which had long been in disuse, and this the authorities deeded to us.

"The new street chapel, situated on the corner of the wide street and the land which forms our eastern boundary, is already finished and promises to be a great success. It is easily accessible from the street, and those within are invitingly apparent to all passers by. —*Missionary Herald.*

THE INDIA OF TODAY—"BEHOLD A SHAKING."

No more noteworthy event has taken place in the political world for many years than the forming of the Anglo-Japanese alliance. The present alliance is unique, in that it binds a European with an Eastern Power. In this regard it is also one of the most conspicuous evidences of the great modern Renaissance in the East. In the Anglo-Japanese alliance India has a vital interest [politically]. She is likewise a sharer in this Renaissance, this awakening from sleep of millenniums. To appreciate the situation one needs to grasp the fact that the outstanding feature of the moral and spiritual life of India is its lethargy.—*Rev. C. A. R. Garnier.*

REMOTE MISSIONARY ORIGIN OF CHRISTIANITY IN JAPAN.

A Japanese Mission has been sustained by the Hawaiian Evangelical Association in connection with the American Board for many years. Mr. Taro Ando, once Japanese consul at Honolulu, and converted there, now one of the foremost Christian leaders in Japan, and at present candidate in Tokyo for the Imperial Diet, puts the work done in Hawaii for his countrymen among the chief agencies for the evangelization of Japan. For a Japanese who goes to Hawaii is removed in Hawaii from all surrounding anti-Christian prejudice and is found to be far more susceptible to the gospel. If he goes back to Japan a Christian, his financial resources and his foreign experience give very large influence to his words and example. He becomes a missionary to his own people. Such may be called the direct result of his work in Hawaii. It was with a vaster thought than yet appears to our ken that our Great Captain so long ago led the vanguard of his army to this lovely outpost, and captured it after one of the most dashing campaigns in the history of his kingdom.—*Rev. Doremus Scudder.*

SUNDAY-SCHOOL UNION-MISSIONARY-WORK IN AMERICA.

Editor of "SALVATION":—

The American Sunday-School Union asks your attention to the results of its work last year for neglected children.

1. Ninety-three thousand (93,000) neglected children and others gathered into Bible classes.

2. An average of one hundred and ninety-seven (197) Sunday Schools organized *every month during the year.*

3. Four hundred (400) Bibles and Testaments *distributed each week.*

4. 2,375 destitute communities provided with religious services.

5. Families visited, 180,000. Sunday-Schools aided, 15,600.

6. Conversions in schools organized by our missionaries, 8,300; *being an average of* 170 *each week.*

7. One hundred and twenty-four (124) *new Churches* were the outgrowth of our Sunday-Schools.

8. *All this important foundation work was done at points not reached by other agencies.*

TO PROVIDE TWELVE MILLION UNEVANGELIZED CHILDREN AND YOUTH WITH CHRISTIAN TRAINING IS THE GREAT PROBLEM OF THE AGE. The larger part of these neglected children live in country districts, *where Churches can not be established and supported.*

Last year our missionaries established two thousand four hundred and sixty-eight union Sunday-Schools, *at points, where denominational schools could not be organized.*

Scores of reliable witnesses who have examined the condition of morals in the rural sections of different States, report that in many communities the low standard of morals, and the iniquity, are almost incredible. Where these things abound, the people were without the Church or Sunday-School.

The mountain region of the South contains nearly three million people in great need of religious instruction. Missionaries have found that while these people are considered so desperate, they are the easiest to reach with the Gospel of any people in the world. Bible-Schools are remarkably suited to the needs of the mountain people.

Twenty new missionaries are needed in this mountain district.

Henderson, Ky. J. H. McCULLAGH,

SOUTHERN INDIANA.

In 1899, the Clemens Union School was organized, three miles distant from the nearest church or Bible school. The people of the neighborhood represented seven denominations, very few, if any, regular attendants at church. Several young men, who could not be persuaded to come inside, sat outside playing cards during the service. A few weeks later these young men became active

members of the Sunday-school. The interest and attendance did not wane until the bad weather set in and the roads became very muddy. Then, one Sunday, no one came out to Sunday-school but the faithful superintendent (Miss Ella Mavity) and a young man named John Gillum. They had Sunday-school, and so the critical moment in the life of this school was tided over. John is now an earnest Christian, and a member of the church. . . . A library was purchased, and a class in vocal music was organized by Miss Mavity, who gave lessons gratis to all scholars that would attend Sunday-school regularly, and a supplementary course of Bible study was introduced. In a few months twenty scholars had completed the supplementary work, several of the number committing to memory more than five hundred verses of Scripture. Miss Mavity now walks seven miles each Lord's day to superintend the Roach and Mahann Union Schools. The Clemens School has never closed. Last March the Rev. F. T. Hood, upon urgent solicitation, held meetings for a revival with this school. Nineteen professed conversion, and a number of backsliders were reclaimed. A church with thirty-five members was organized. W. C. ALLEN.

NORTHEAST KANSAS.

In the last four months I have been able to start ten new schools and reorganize six. The greatest obstacle we meet, and the one that discourages most of the workers, is indifference on the part of adults, especially the parents. In some of these districts where we reorganized this could not be done until from three to twelve meetings were held and some interest awakened. In a district lying four-and-a-half miles out from town, we had organized a Sunday-school last spring. On visiting the few Christians this spring we found them wholly discouraged. The one man to whom they all looked as the only superintendent positively refused to try, saying: "It's no use; the people will not attend." We then announced that we would hold some meetings. The attendance was small at first, but we visited and re-visited the homes. The Lord granted a refreshing, but it was not until the tenth of the twelve nights, that our intended superintendent, when he saw his three daughters among those who sought and found the Savior, offered himself anew for the Master's service, and the Sunday-school was reorganized. G. W. PATTISON.

I have just received a collection of $2.25 from one of the schools I organized last fall in a neighborhood where no religious services had been held for fifteen years, and there is only one church member in the community—a lady who is superintendent—but they know what our work is, and want to help some other community to enjoy the same privilege. JAS. P. BLACKLEDGE.

WEST TEXAS.

About seven years ago I planted a school in the Hog Valley neighborhood. The superintendent was the only person interested

at first. He held on in spite of difficulties. The interest increased until they had some good meetings, organized a church and built a neat little chapel. I have never witnessed greater improvement in a community.

On account of a recent decision of the Supreme Court of Texas, about one million acres of State school land that had been leased to stock men have been opened to actual settlers, and hundreds of families are locating and building homes. They are building schoolhouses faster than I can organize them into Sunday-schools.

On my last trip I found the same old schoolhouse in which I organized a school several years ago in the village of Milburn. At that time it was considered one of the hardest neighborhoods in the West. They now have two church buildings and two Sunday-schools, and a quiet, law-abiding people.

I have established fourteen hopeful schools in the last four months, and have given aid and encouragement to a great many more. A. B. NORRELL.

WESTERN PENNSYLVANIA.

I organized a Sunday-school two years ago, where it was said of the people that they would not go to church if a church was put at their door; but they are now planning to build a chapel.

A STUDENT MISSIONARY IN MAINE.

For the last twelve years I have been engaged in Christian work, but none has appealed to me as this. These country districts which we visit never hear the gospel except as we carry it to them, and endeavor to organize schools where the children may be taught. And I have thus far found that nearly always the people are ready and anxious to have such work begun among them, but there is no one to begin until the missionary comes. WILLIAM E. BAKER.

THE SUNDAY-SCHOOL MISSIONARY.

The paramount work in the home mission field is the reaching of the child. The America of to-morrow will be largely determined by the West of to-morrow. The West of to-morrow is the boy and girl of today.—*Assembly Herald.*

NEED OF MEN FOR UTAH.

The churches that are supplied are doing good work, but we are suffering in this presbytery for lack of men. Everything shuns Utah except Mormon immigration. One man only has had the courage to face the problems of Utah. . . . This loss of men in Utah occurs at a time when the Mormon Church is calling every man, woman and child into line for more aggressive work. It is enough to appall the heart of Christian patriots, who stand for God and native land, to see the apathy, the lack of the heroic spirit among our young men entering the ministry, and among the older men, who claim to desire work for the Master. But here we stand in our lot, waiting upon God, and pleading with the church for re-enforcements.—*Rev. S. E. Wishard, D.D., Salt Lake City.*

"Salvation."

Evangelization of The Jews

A MARVELLOUS THING, AND A GREAT OCCASION.

The most successful of all missions to the Jews in the world—if we judge by the interest and numbers of Jews in constant attendance for many years without a single inducement besides the preaching of Jesus—is at the same time the most miserably equipped, the most feebly organized and manned, except for one eloquent preacher, the most penuriously restricted in apparatus and operation, and in short the most obscure to the carnal eyes of the Christian world. It has long been crowded into a single room intended for a store, not half large enough for its constantly overflowing congregations of Jews, and outside of that room it can have no instituted agencies for winning or keeping souls and families; all for want of men, women and means. Yet there is nowhere in the world another centre of pure evangelization for Jews where all the various demonstrations of Gospel beneficence could be so powerfully concentrated on Jewish souls or on so many of them. There ought to be here on Grand street a permanent enclosure of school rooms, library and reading rooms, medical charity, employment agency, kindergarten, musical culture, inquiry room, sewing and housekeeping classes, orphanage, etc., gathered around a sufficient Gospel Hall from which multitudes of Jews would not usually be crowded out for want of room as at present. Here is the place, here is the opportunity, here is the living foundation, and here is the greatest mass of Jews in the world! And all the Christian world has to show for it is a vast vacuum of Christianity, with an islet in the midst of it, on which a small crowded hall stands resounding with the message of Jesus and salvation for three hundred thousand Jews, who mostly otherwise know as little of the Bible as do the denizens of darkest Africa.

We state these appealing and appalling facts at a special juncture which demands the attention of every Christian, and especially of the organization for ten years past known as the American Mission to the Jews: a juncture at which there is no excuse, if there ever was one, for conscientious Christians to be aloof from the center of extraordinary evangelistic grace at No. 424 Grand street, or for any lack of funds and voluntary workers to expand its work to the grand dimensions of the opportunity.

We are not without hope that the American Mission to the Jews will now see its way clear to take up a definite work here, under its direct and entire responsibility; but affording place and scope for the voluntary energies of Christian men and women in all departments, as well as that of preaching, in which Mr. Warszawiak has set a pure and self-effacing example by severing himself from all dependence on salary or organized influence for support.

The active friends of this work or of *some* work in this great Jewish city, should, in our opinion, be brought together in some way under the interdenominational parent organization now so long established but dormant, and given to feel that they have a share in the councils, the support, and the responsibility, of a work in some measure worthy of the ability and obligations of the Church of Christ with regard to His own chosen and dedicated race.

THE GREAT DAY OF ATONEMENT.

This day, the most sacred and solemn day of the year to the orthodox Jew, is also—who can tell why?—the day when the Jews—oppressed, as many acknowledge, by the want of any altar of atonement—crowd the mission hall in Grand street more than on all other days, and press upon the door by hundreds after all standing room is filled and the notice is hung out that no more can be admitted. Such was the scene on the 10th of October, 1902, at evening, and such it has been at this solemn anniversary in all the years of our acquaintance with this wonderful work, now six. But twelve years ago, we are told, the condition was altogether reverse. Hardly could a missionary be so rash as to provoke on that day the violence of the Jewish population by preaching atonement in the blood of Jesus Christ. The change today is full of significance for Israel and for all who hope and pray and give and toil for Israel's promised salvation. Now, the mission hall to which the Jews of New York are wont to resort, is not half large enough to hold the crowd that gathers. Those who get in sit or stand for hours in silent attention to the Atonement so long rejected, but of which in their deep unsatisfied hearts they feel the bitter need. Would that every Christian might see the sight! There could surely be no more of this slackness in giving the Gospel to the Jews. They are really ignorant of it, because we do not tell them what they are willing to hear.

FINANCIAL STATUS OF THE MISSION IN GRAND STREET.

Through inadvertence, the promised monthly financial statement was omitted from the number of "SALVATION" for October. The following carries it down from the beginning of the present *regime* (June 10, 1902, with arrearages) to the end of October, 1902:

Rent at $100 per month: arrears, 2 3-4 months	$275.00
Rent for July, August, September, and October	400 00
Assistant Missionary, June to October (inclusive) 22 weeks at $5	110.00
Janitor, June 14 to October 31, 21 weeks at $4	84.00
Organist, June to October (inclusive) 5 months at $6	30.00
Lighting, April 18 to August 21	17.30
Paid Treasurer's note for money borrowed October 18, 1901	50 00
Printing and postage, "Special Letter" of H. W.	50.29
Advanced H. W., July 2	35.00
Broom, 35cts. Mending chairs, 30cts	.65
	$1052.24
Donations received by Rev. Dr. Patterson, June 10 to Oct. 28	491.71
DEFICIT	$560.53

Received for Mr. Warszawiak and handed him, June 10 to October 28 ..... $465.64

JEWS OPENING TO CHRISTIANITY.

If men and women are purer today than in the dark days of the past; if animalism has been replaced by spirituality, and immorality by virtue, and idolatry by godliness; if man has been brought not only nearer to man, but also nearer to God; if the world today is better than the world of the past, no little of all this is due to Christian thought and to Christian effort. Modern civilization owes a debt to Christianity which it can never repay. The inspired Christian men and women who have labored, and who are laboring for the upbuilding and uplifting of the human family, are civilization's great benefactors, and the world has been made better and nobler for their having lived in it.

I received recently a letter from a prominent Eastern rabbi and this is what he wrote: "Who publishes the Bibles today? The Christian. Who reads them? The Christian. Who is willing to sacrifice an entire day each week for worship and spirituality? The Christian. Who shows reverence, awe, respect, decorum, and silence in the house of worship? It is 'the Israelite of the spirit,' whom I call Christian."—*From "Jesus the Jew," by H. Weinstock, the Jew.*

JEWS REPUDIATE MESSIANIC PROPHETS AND PSALMS.

Jewish theologians of today, while contending against destructive criticism of the Pentateuch, welcome the same treatment of Isaiah, in order to get rid of the predictions of the rejection, suffering, and atoning death, of the Messiah, in the 53d chapter, which they cannot explain away. For a like reason they also second the attack on the authenticity of the book of Daniel; although the most glorious record of inspiration both in word and act, after Moses, that adorns their history. Before they found this new escape from Daniel's minute prophecy of the coming of the Christ; as Dr. Adam Clarke remarks, "the Rabbins had endeavored to degrade Daniel, and placed his prophecies among the Hagiographa, books which they conceive to possess a minor degree of inspiration, because his prophecies are proofs that Jesus is the true Messiah. Jesus came at the very time Daniel said the Anointed Prince would come."

The daughter of a wealthy Jew, by reading the New Testament, learned to believe that Jesus was the predicted Messiah. She wrote to her father; "Why is our nation skeptical in reference to the Prophet Daniel's inspiration? Simply because it is Daniel who most unmistakably defines the time of the Deliverer's appearance. If Daniel was inspired, the period is passed. Therefore it is that they have removed him from his place, and made him one of the writers of the Kethubim (Writings), and not one of the Nebiim (Prophets). Our late writers, while laboring to refute the interpretation of Christians in favor of the Messiahship of Jesus, have contradicted their predecessors, as they themselves have admitted. David Kemehi wishes to apply the second Psalm to David merely but confesses that our pious forefathers applied the Psalm to Messiah, and that if the Psalm be thus interpreted, the meaning will be clear."

THE JEWISH QUESTION.

In our missionary maps all religions of the world are represented but Judaism; in our missionary monthly concerts for prayers all nations are mentioned but the Jews; in our missionary papers, magazines and books we get information from all missionary fields throughout the world excepting the mission work among the Jews.

There is no nation that exerts more powerful influence against Christianity than the Jews. There is no nation that is more prejudiced against the Lord Jesus Christ and more fiercely opposed to His divine claims than the Jews. There is no nation with whom the final development of God's Kingdom on earth is in closer relation than the Jews, and there is no nation to whom the Church of Christ is so much indebted as to the Jews.—*Rev. M. Bercovitz, San Francisco, Cal.*

JEWS IN THE SUMMER TENT MEETINGS.

Rev. Dr. F. E. Marsten, chairman of the Committee of the Presbytery of New York on summer tent meetings in the city, reports in the *New York Observer* some unusual evidences of interest on the part of Jews:

The number of Hebrew people who have come in to the services was a matter of astonishment to the committee. They have sung in the choir; they have joined in the responsive readings; they have been manifestly interested in all that transpired, and some of them have signed the cards indicating a desire to lead a Christian life.

One night in an after meeting two young Jews arose and told the story of their conversion, which was most thrilling. One of them chanced to be thrown in with a young Christian man, as his room mate, and although the Christian did not intrude upon him offensively, his religious belief, his consistent life, his truthfulness, his study of the word of God, and above all, his upright and Christ-like conduct, won the Jewish boy to the study of the New Testament, a book which until that time had been sealed to him, and the simple reading of the word of God, together with the inspiration afforded by the Christian life of his companion, led him to give his heart to his Savior, and as he talked to us about it, it seemed as though the whole vast audience were stirred to their very hearts by his simple, earnest words. And the other gave a testimony somewhat like the first one. He declared that it was by the finding of a Bible and reading its message, that he was brought to a changed life and to dedicate himself to the despised Nazarene and "now instead of hating" he said, "I love, and worship, and follow Jesus."

One afternoon when the writer was accidentally at the tent, three young Jewish women came to him with the question:

"Are Jewish people allowed to come in to the service?" The reply was:

"Everybody is cordially welcomed here. This tent is for all sorts and conditions of people," and the spokeswoman among the three made answer that:

"Mamma wants us to attend Christian services in order that we may know how the Christian people worship God, for you know," she added, "we too have a great reverence for Jesus."

Is this exhibition of interest on the part of the Hebrews in Christian worship simply curiosity? or does it show a stream of tendency. When Henry Weinstock, one of the leading Jewish scholars writes, as he recently did, saying: "that the old prejudices of the Jews against Jesus are vanishing, and that the Jew of today in America, rejoices that Jesus Christ is the most perfect product of his race," does it not indicate more than a passing feeling? There seems to be a deep-rooted movement.

THE JEWISH NEW YEAR AND ATONEMENT SOLEMNITIES.

GREAT GATHERINGS ON THE EAST SIDE WATERFRONT DOCKS AND BRIDGES.

It is one of the requirements of the Jewish faith that those taking part in the New Year's celebration gather near a river front to ask forgiveness for their sins. All yesterday afternoon the promenade of the Brooklyn Bridge near the Manhattan tower was crowded with orthodox members of the faith, men, women, children and entire families in many instances. Each family or individual worshipper had a prayer book, and all prayed that their sins be forgiven. Many of the rabbis from the east side were present, acting as leaders, and setting the example for their brethren. Both sides of the promenade were used for the services, and the passer-by found difficulty in moving in the immense throng. Even the stairways to the promenade were crowded. Owing to the fact that there is a doubt among the orthodox Jews as to whether the New Year's holiday fell yesterday or will be today, the same ceremonies will be continued today on the bridge and along the docks on the river front, particularly on the east side.

The most solemn celebration in the Jewish celendar, ushered in on Wednesday evening, was continued yesterday. Yesterday is known in the Bible as the Feast of the Seventh Month, the blowing of the trumpet being its ceremonial accompaniment. Not until rabbinic times did it develop into the New Year. Its triple name conveys its character—Day of Memorial, Day of Trumpet-Blowing, and Day of Judgment. All of these ideas are woven into its elaborate ritual. Special synagogue service led up to this sacred period.

INTERESTING REMARKS OF RABBIS.

The Rev. Dr. Maurice H. Harris preached at Temple Israel, Harlem, on the outlook of the Jews.

After touching on the condition of the Asiatic and Russian Jews, he said:

"Germany lets the Jews severely alone. They withstood persecution a century ago; they succumb to social ostracism today. Of all the lands of their sojourn, in Germany alone are their numbers decreasing. Intermarriages have doubled, and seventy-five per cent. of the offspring become Gentiles.

"A million Jews in this country today, we will be two million tomorrow. The future of Judaism lies in the United States; the 'law has gone forth from Jerusalem' never to return. Zionism is working against the Western trend of civilization.

"New York Jewry's greater problem is the density of its numbers. To scatter these is even more important than to feed them. We must transplant the clothing and mantle trades. We must break up the new Ghettos. We who suffer from special legislation against us in foreign lands must hesitate ere we ask here

for special legislation in our favor. We may lose more than we gain—a Pyrrhic victory."

At the Temple Emanu-el, the Rev. Dr. Joseph Silverman, after speaking of the ideals and strength of Judaism, said:

"We could be a force in the world if united. I do not favor concentration of Israel in Palestine, or in any place, but I do favor thorough organization into a strong Central Committee. There should be an International Jewish Protective Association that could exercise great power and influence."

—*New York Times, Oct. 3d.*

A PICTURE OF PALESTINE NOW.

I confess that I expected to land on a stone-strewn plain, where recent attempts at cultivation subsist with difficulty. The extensive mulberry plantations and the silk production about Beyrout has impressed me, the famed orange gardens and the wine-producing vineyards round Jaffa surpassed the descriptions I had read, and when we drove across the wide plain of Sharon and a vast expanse of ripening grain met the eye on every side, one exclaimed with delight, at the prospect, while olive trees dotted the landscape.

On entering the hill country of Judæa the first aspect is more in accord with a pre-conceived idea of irreclaimable barrenness, but the observer quickly discovers that fertility has not fled from its ancient location, and that the hill sides only await the hand of man again to run down with oil and wine. Amid the grass and the lovely and varied wild flowers may be discerned the traces of terracing, which it will require but little labor to renew. Wherever a Christian or a Jew has settled, olive and fig trees and vines attest this fact—that no change of seasons, but a change of masters only, is necessary to cover these limestone hills with fruciferous growth. The luxuriance that distinguishes the countries and islands which are lapped by the waters of the Mediterranean sea, seems latent in the soils of the plains and hills of Palestine. He who looks forward to Judæa becoming the recruiting ground of the army that will publish to the world that the Lord is risen indeed and hath appeared unto them, need not return disappointed. The physical aspect of the Holy Land will cheer and invigorate him.—*Sir Arthur Wingate, in The Friend of Israel.*

A JEWISH HELPER FROM PALESTINE.

Mr. O. C. Joseph, late of Haija, Palestine, has joined Mr. Henry Barnett, (a Jewish-Christian and my father-in-law) in the gospel work among the Jews, which he has carried on for the last ten years in the Gospel Hall, 70 Sidney street, Commercial Road E., London, England. In their monthly paper *"The Messiah's Witness,"* of the September issue, are given full particulars relating to their present united work.—*John Resnick, Pastor Norwegian Ev.-Lutheran Chuch, 630 Henry St., Brooklyn, N. Y.*

CALL TO PRAYER FOR ISRAEL (EXTRACTS.)

SIGNED BY

Rev. C. I. Scofield, D.D., President Northfield Bible Training School.
Rev. A. B. Simpson, New York;
Prof. J. M. Stifler, D.D., Crozer Theological Seminary;
Mark Lev, Supt. Immanuel Mission to the Jews, Cleveland;
Rev. Louis Meyer, Hebrew-Christian Pastor, Hopkinton, Ind.;
Maurice Ruben, Supt. New Covenant Mission, Pittsburg;
Rev. Thos. M. Chalmers, Supt. Messiah Mission, Chicago;
and others.

Many earnest Christians believe that a new crisis confronts the Church of Christ in America. God is summoning the Church to the evangelization of the Jews.

The Church is forgetting to pray for the Jews. Forty to sixty years ago prayer for the Jews was a frequent thing in the pulpits and at the firesides of Christians. Now one seldom hears a prayer for the covenant people.

God has given the Church in America a marvelous opportunity. When she prayed her opportunity was limited. In 1840 there were but 15,000 Jews in the United States—now they number almost 1,200,000. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital form of Christianity. Truly some great purpose lies in this fact.

A changed attitude is making the Jew more accessible now than at any time during the last eighteen centuries. For multitudes the bondage of the Talmud is forever broken. Jewish journals complain that Jews crossing the Atlantic have tossed over their religion into the ocean. They are free to examine the claims of their Christ. Many are reading the New Testament, a book which multitudes of them never saw until they came to America.

A careful comparison of facts shows that *no mission field of modern times has been so fruitful as the Jewish.* According to the Jewish Year Book, the number of Jews throughout the world is 11,245,000. In the 19th century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptized into the Greek and Roman Catholic Churches. This is one Protestant convert in 156 of the Jewish population; against one to 525 in the heathen world: *three times* as many Jewish converts, in proportion, as heathen!

God's choice of Israel to become a nation of missionaries is a call to prayer fairly electric with a divine energy. Whatever the future may enfold, this much at least is evident from Scripture, that God purposes using the Jews in a large way in bringing the world to Christ. Paul asks with enthusiasm, "If the casting away of them be the reconciling of the world, what shall the receiving of them be [to the world] but life from the dead?"

Utter inadequacy of present efforts. After eighty years of spasmodic effort there exists in America today no properly equipped mission to the Jews. Facilities for the proper care of converts do not exist at all.

A GLIMPSE OF JERUSALEM AS IT IS.

"Were you not disappointed with the Holy Land?" is a question which the returning traveller is often called upon to answer. Whether the traveler will be disappointed or not, naturally depends a good deal on what his expectations may have been.

Some persons are prepared to behold a city more or less ruinous, in an environment of desolation. The traveller is astonished to view the modern Jerusalem that spreads along the Jaffa road, the immense extra-mural suburb that fills the space between the Damascus and the Jaffa Gates. Here are the many fine imposing buildings erected by the French and by the Russians. Within the walls, Jerusalem is still a city "compactly built together." So tightly, indeed, are the houses packed that the streets are but alleys, often, indeed, tunnels burrowing beneath the upper stories of the houses, and, of course, impracticable for wheeled traffic. There is a comfortable hotel, and shops for the display of all that the tourist buys.

Some expect to see few Jews. The fact is that not only is the Jewish quarter of Jerusalem crowded with Jews, but they have overflowed into the Armenian quarter, westward. Further west and northwest, outside the city wall, there are large colonies of Jews occupying the well-built settlements—which testify that a Montefiore or a Rothschild shares the belief of St. Paul, that God has not cast away his people. And Jews live scattered in houses or villages round about. It was the Feast of the Passover when we approached Jerusalem, and from all quarters the Jews, dressed in their best, were wending their way, on foot and in vehicles, to the Holy City. To me, long accustomed in the East to the sharp line of separation between male and female, the sight of the Jewish father carrying his youngest child in his arms, with his wife at his side and children of all ages in the group, recalled vividly the fact that to the nation to whom God entrusted the Bible, He also committed the conservation of the family. It is true that when they reach the synagogue the men occupy the floor and the women are relegated to latticed galleries, but the family life and the honored post of the wife in their homes is beautiful to witness. In passing, I cannot refrain from a tribute to the scrupulous cleanliness of a Jewish house. This is the more remarkable, because the narrow lanes are so appallingly dirty and malodorous. For their filthy condition the Turks are responsible, but a way to secure the decencies of municipal administration will probably soon be found. The government has not been deaf to the cry for water, and stand pipes have lately furnished a supply from Solomon's Pools at several points.—*Wingate.*

WHAT IS THE KEY NOTE?

The most essential element of Christianity, or true key note of the entire Church psalmody, may, doubtless, be found somewhere in the confessions and homilies of every biblical church, and when found and cited would be recognized by most of its representatives.

But whether it is the actual key note, or not, is an entirely distinct question. Does it receive the constant emphasis of a dominant note, setting the pitch, and toning up the Christian theme throughout all its modulations?

Long and diversified observation fails to identify any other note more nearly dominant in Christianity as it is, than that of *Self-Salvation.* That is not the dominant note of revealed religion, either Mosaic or Christian. But it comes first in the movement of a sinner to God, and thus naturally becomes predominant in evangelistic argument, and too naturally continues to be the main object of study and exhortation throughout the Christian life.

Next to that, the kindred note of brother-salvation comes in. Neither is that quite the keynote of the Bible; yet it is too high a note to share a large space with the former. Listen to the preaching, the conferences, the prayers, in any church, and it will be strange if lessons of religion and morals for private use are not found to be the bulk if not the whole of the product deduced or allegorized out of the divinest passages of Bible history or doctrine. Strike, if you will, the transcendent note of ALL FOR THE GLORY OF GOD, or, even its good second, the Redemption of MANKIND (through the sanctification of the Church) as the means to the great end; and it will be but singular if a responsive chord be sounded audibly from any soul. They are not taught that way, nor builded that way. Their pastors and elders, if they discuss your proposition, will endorse it, but they will not admit that this is the true end to begin at and the thing to keep at always in the training of Christians. Their idea is that which they act upon: that the higher must be founded on and grow up out of the lower. "First, that which is natural; afterwards that which is spiritual." Christ-like personal character is the object of religion so far as we are concerned.

That is true; but the question is: How to attain the Christlikeness, or what is it? As to this, the idea seems to be to get on up

to it, mainly as we began, by a dead lift of exhortations, arguments and motives of a personal nature. "First, that which is natural"—and always that which is natural. The proposition that the spring of Christlikeness in us must be the same that it was in Christ himself, is recognized but is not taken as altogether practical. That the Father, his glory, and his will, were simply all-in-all to Jesus, as it ought to be all-in-all to us, will be admitted but we do not find this emphasized and insisted on, as the sole essence of our Christian morals, or "practical piety." This is the key note of Christ and of the Christ life, but it is not the key note (though not quite absent), of Christian confessions and homiletics.

The common objection that so high a key note is impracticable but for a few of advanced spiritual culture, seems plausible, but nothing could be more fallacious. The rawest recruit in the ranks of a patriot army—one who could not understand the use of a single step in his drill, or imagine the meaning of strategy, or have the least idea of the political or legal rights at issue—can as clearly recognize the great object of the war, and lay down his life for it with as high a sentiment of patriotism, as any general or statesman. president or king, that is over him. Exactly so the Christ's recruit, though but a babe in Christ, can feel the transcendent rights of the Father of mankind, and the supreme interest of His Kingship and His Kingdom, as they are emphasized in the first words of the Lord's prayer, no less keenly, if not more so, than the greatest of theologians. The little one will start from that key note on through all the gamut of Christ life from its heights down to the humblest details of obedience, with a joyous impetus and enthusiasm that could never be wrought up in a life-time of practice on lessons of the ordinary lower kind. The higher the key note on which we begin, and continue, the higher, clearer, stronger, will be the Christian character throughout all its detail. The great cause of the paralytic condition of the Church is that the key note is not high enough, is something less than Divine.

A few in some quarters are struggling up toward the standard of Christ, in doctrine and intent, even if not in full development. That must be the watchword of the watchmen who shall see eye to eye, and will be the general standard of endeavor, when the Lord shall bring again Zion.

THE ATTITUDE OF CONSECRATION.

WHOLENESS.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect towards Him." Do you know the meaning of that little word *perfect?* In the 27th of Deuteronomy we read: "Thou shalt build the altar of the Lord thy God with *whole* stones." *Perfect* is the word that is here translated *whole.* Now read it. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is *whole* towards Him." You know what it is to give four-fifths and keep back one-fifth. You know what it is to give all except one little thing that you hold in your hand behind. God wants the whole. Consecration means a *whole* heart.

SPIRITUAL POWER A MATTER OF ATTITUDE TOWARDS GOD.

We need not trouble about power; we need not trouble about anything, so long as our attitude is right towards God. There is plenty of power; it is all in God and there is no evidence of effort on the part of the consecrated heart. Just the contrary! Where there is whole-hearted consecration God will give the power. You say: "I should like to have it, before using it." You cannot. You will not. Just at the moment when it is needed, if your attitude is right, the stream of power will flow through you. The river is flowing, and you must be in the river if you want the power.

THIS ATTITUDE MUST BE CONSTANTLY CONFIRMED.

Every morning when you wake your first thought should be, Is the attitude right? A few moments of thoughtful meditation before God, getting into a right attitude before Him, are worth hours of aimless prayer. Get into a right attitude, and the Spirit will come and fill you, and you will know how to pray and what to pray for. And so, though you have been living in a right attitude, you need perpetually to have it confirmed, at the beginning of each morning; and throughout the day, moment by moment, remember your attitude towards God."—*Rev. Evan H. Hopkins, at Keswick: in "The Life of Faith."*

"RICH TOWARD GOD."

Rev. Dr. Stearns, of Philadelphia, among the requests for prayer, in "Kingdom Tidings," says: Let our readers pray for Miss Ely, of St. Louis, who is on her way to Morocco to give herself and her wealth to the women of that land. There are others, also. Would that their zeal might "provoke very many."

HOW WILL YOU PROVE IT?

"While vast continents are shrouded in almost utter darkness, and hundreds of millions are suffering the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were intended by Him to keep you out of the mission field."—*Keith Falconer.*

HISTORICAL OUTLINES.

BI-MILLENNIUM OF ABRAHAM: SECOND QUARTER, CLOSING.

THE CHASTISEMENTS OF DAVID'S CRIMES.

"Therefore let no man glory in men" (I Cor. III:21).

The tremendous issues of David's fall as the typical head of the Organic Kingdom on earth, were of no temporary nature or effect (as before suggested), but were and are as far-reaching as the continuous trial and failure of the Children of Israel themselves in their analogous capacity. The whole history of the Kingdom is a trial of its human element, with failure, from first to last, for the sole glory of God in "that Man whom He ordained" and begat, and who alone proved worthy to triumph for us over the Author of our fall "and all our wo."

Moreover, it is a consideration of the utmost value, theologically and practically: that the history of the Kingdom is one long trial of Satan also, and of his power against Man and the God Man; coming at last to a promised end in the destruction of the Devil with all his works, even to the first and last of them—Death. (Rev. xx:14.)

The present chapter is, therefore, by no means misplaced, though with unwonted prominence, in the Outlines of Sacred History, as like no other and second to no other, except the Trial and Fall of Adam and the Trial and Triumph of the "Second Adam;" or possibly except such great epochs as the preservation of the Church at the great purgation by the Flood, or its establishment in Abraham and in Moses, or its manifestation and restoration in Babylon through Daniel.

There is also an unparallelled lesson of Divine grace afforded by the guilty, calamitous, erring, and yet saving, experiences of David's later years. We are unable to comprehend the possibility that such a man as David is represented on the whole, could be guilty of such consummate crimes as are written against him, unless we realize as a fact the unlimited power of Satan in man, whoever the man may be, who is left to the Tempter, unshielded by the interposition of a

Divine Savior. Again, we cannot accept David pardoned, restored and rejoicing, as we find him after all the evil he had done, unless we have first found faith for ourselves in unlimited mercy of God to the penitent, to put away both sin and evil under His own Atonement; and then we discover anew, in this transcendent example, an illimitable grace in God and virtue in the blood of His Son, such as else the world never saw, nor we (perhaps) ever sounded in the depths of our own sin and salvation.

"Open Thou mine eyes, that I may behold wondrous things out of thy Law."—Ps. cxix:18.

But, once more: How could David have been the man after God's own heart, as revealed to Samuel (1 Sam. xiii:14) and quoted by Paul (Acts xiii:20) with enlargement from the 89th psalm? The latter passage, indeed, is wholly Messianic, and the much-quoted expression, "a man after His own heart," which has been to many a stumbling block, may be properly understood as prophetic of the Divine perfection of that Son of David to whom the name David is so often directly applied by the prophets.

In its application to David himself, however, the consistency of Divine satisfaction is shown by the Scriptures which everywhere exalt that implicit faith in God, of which David was so wonderful an example, as the one quality, or attitude, on which God's choice among sinful men can turn.

Among natural qualities, also, we find in David one to which God has given great honor in the revelation of Himself: that of tender mercy. In David's temperament, however, the sympathetic and emotional too heavily overbalanced the ethical. While it made him the most rapturous of psalmists, worshippers, and revealers of God's own tenderness; and also, together with his commanding heroism, won the hearts of a whole people more than any other king in history; yet it weakened him pitifully in the due proportions of a ruler. He could not punish, either as king or father, with the strength of justice, except in those instances where the generous magnanimity that could not but condone offences against himself, was stirred to anger by offences done in his own behalf, such as the killing of Saul, Ishbosheth, etc. The fierce "sons of Zeruiah" were "too strong for him;" and nothing his own sons could do was bad enough to nerve his justice against his fondness. That erotic susceptibility which is often "the last infirmity"

of richly sympathetic natures, made an opening for Satan's deadliest dart, and dissolved the very foundations of the kingdom in the four mighty insurrections of Absalom, Sheba, Adonijah, and finally of Jeroboam, that completed at length the alienation of Saul's "Israel" from the house and tribe of David; although Saul's own tribe of Benjamin seems to have been won and retained by David's splendid magnanimity towards them and their fallen dynasty, or perhaps as much by neighborhood intimacy.

THE RETRIBUTIVE REBELLION UNDER ABSALOM.

Of all David's sons, Absalom seems to have been pre-eminently the apparent heir, by personal advantages and kingly talents, which gained him the favor of Joab, the military chief, of Ahithophel, the chief counsellor of state, and of many other persons of consequence at the capital; besides the extended popularity which he cultivated by taking advantage of the lax administration of justice which was a glaring defect of David's reign, to pose as a reformer and demagogue. Not only from the explicit statement that we have of these facts, but also to a remarkable degree further from his bold assumption of royal state as the crown prince, attended by a body-guard of fifty men with "chariots and horses" (where David himself, and Solomon, rode only a mule—1 Kings 1:33); does Absalom appear to have enjoyed an undisputed pre-eminence as the coming king. When the infamy of Bathsheba's exaltation, and her unworthy ascendancy over David, threatened the succession with something worse than illegitimacy, what wonder that the eyes of a discontented public were turned to the splendid prince who already outshone the royal state of his father, and with favor to his movement to seize the forfeited dignity of the throne?

When Absalom's plans were ripe, he left Jerusalem, with a retinue of two hundred of his most conspicuous and devoted adherents but without revealing to them his intentions; proceeded to Hebron under pretence of sacrifices becoming to a coming king; called to him there his confederate, Ahithophel, the chief counsellor of the king himself; and sent confidential agents throughout all the tribes to give the signal by the sound of trumpets at the proper moment for a simultaneous proclamation of the new king, crowned at Hebron.

In a word, the revolution was universal and complete. We need not follow farther the indications condensed in the 15th chapter of

2 Samuel, which explain the precipitate flight of David with his household and his loyal Old Guard, and the desperate plight of the famishing fugitives as they climbed over the Mount of Olives towards "the plain of the wilderness;" assailed with curses, stoning and dirt-throwing, along the way, from men of Benjamin and the house of Saul, who could now wreak contempt on an enemy too utterly fallen to be feared.

David now realized his guilt and retribution in all its bitterness. He could not but recognize the substantial justice of the reproaches hurled upon his head, though falsely as from the house of Saul. "His was a grievous fault, and grievously did David answer it." He bent in prostrate humiliation under the mighty hand of God, unresisting, uncomplaining, and resigned to the worst as all-deserved. "So let him curse," said David of Shimei, "because the Lord hath said unto him, curse David" (2 Sam. xvi:10). "It may be that the Lord will look on my affliction . . . but if He thus say, I have no delight in thee—behold, here am I, let Him do to me as seemeth good unto Him."

So the Lord did; and when the great army of Absalom, gathered at leisure from the whole nation, under the plausible but insidious advice of Hushai, met the three small bands of David's followers in the wood of Ephraim, the Lord was with the penitent and not with the proud, and the life and reign of Absalom ended suddenly in one day.

Then came the cursing Benjamite with a thousand of his men, to fall down before David for pardon; to whom David was as generous in his power as he had been humble in his helplessness. But his ready ear to the slander of Mephibosheth by Ziba, and his deafness to the pathetic devotion of that injured friend, seem exceptional in David. So too might his ungrateful policy in purchasing Absalom's general, Amasa, by the offer of the chief command over the head of the faithful Joab who had but that day saved him—did we not note that Joab had unpardonably offended him by ending the revolution with Absalom's life. This policy of David, however, proved as futile as mean, and Joab remained the military tower of his kingdom, until Solomon executed the last will and testament of David by putting Joab to death, nominally for his real crimes, but perhaps more for his meritorious service against Absalom.

However, his connection with the rebellion of Adonijah was enough to arm Solomon against that formidable military chief with fear that needed little re-inforcement from Joab's ill deserts or the dying charge of David.

THE SECOND REVOLT OF THE TRIBES.

Before the formal restoration of David to his kingdom and capital could be effected, the jealousy of the other tribes against that of David broke out afresh in a quarrel for precedence; and Sheba, a Benjamite, headed a new revolution, carrying with him the whole nation except the tribe of Judah alone. David sent orders to his purchased general, Amasa, to gather the men of Judah against the renewed revolt. But Amasa seems naturally to have had little success in this command; and Joab, after treacherously killing him, finished the campaign victoriously.

Passing over the psalms of rejoicing that follow this second miraculous deliverance, we come upon David's next offence in the so-called

"NUMBERING OF ISRAEL."

Otherwise unintelligible, the offence of this numbering has been already made clear (on Exodus xxx and Numbers i) as an unwarranted assumption of what was primarily a sacred and dedicatory census, so marked by the ransom money to the Lord for each man. This was made the basis, in "Numbers," of a military organization, or enrolment in companies for war; which must have been understood as a religious event under the sole command of the Divine "Captain of the Lord's host" (Joshua v:14). This command David now rashly took upon himself—somewhat as Saul had in his desperation taken upon him the priest's office—naturally impelled by his new dangers and military necessities. But so manifestly impious it seemed even to Joab, that the not over-scrupulous old fighter remonstrated strongly, and executed the enrolment with great reluctance, against his own will. Then followed the choice of punishments offered to David by the prophet Gad, and the terrible plague that swept away 70,000 of the people. How far this judgment may have been disciplinary of the people as well as of the king, we are not informed: but the enrolment could scarcely have been determined on without counsel; and it is probable that the same idea of military necessity may have entered into the proceeding on the part of people as well as King; although David in his humble penitence took it wholly on himself—"but these sheep, what

have they done?" However, the words in 2 Sam. XXIV:1, seem to imply Divine displeasure against the people as well as the king, in this matter.

THE LAST RISING AGAINST DAVID UNDER ADONIJAH.

Now, for the last act in the drama: the aged king failing, and the hated accession of Bathsheba with her son becoming imminent; Adonijah, a second son of Absalom's mother, and a second Absalom in person and popularity with the same disaffected public—to which was now added those veteran and hitherto unshaken supporters of David—Joab and the high priest Abiathar—assumed the station of the crown prince, in imitation of his brother, with the same style of royal state; and soon after gathered his adherents to a great coronation feast at the well of Enrogel, just out of Jerusalem.

But David's choice of Solomon was also the inscrutable will of God; and when the rising of Adonijah's party was known, Bathsheba presented her claim on the king's promise backed by the prophet Nathan himself. David acted with instant decision through his faithful lieutenants, and made Solomon king instead of himself.

So ends the chapter of David's kingship, with little left but piled disgrace upon its human element; notwithstanding the almost unparallelled grace of faith, penitence, and submission, with acceptance, which not only covered the sins of David, but set his name among the highest on the roll of God's saints!

It has been hard for men to forgive David as greatly as God forgives. Truly "He pardons like a God" and no other. A great sinner found a great Savior—for us also. Nevertheless, it is not well to forget the dark background on which the glory of redemption is cast, nor to follow the courtier-like example of apology for such errors as were passed over without signal retribution or recorded rebuke.

BIBLE REVISIONS REVISED.

MATTHEW XXIII:13-26.

13. "But woe unto you, Scribes and Pharisees, hypocrites!" Preference for the literal translation (*dissemblers,* or *play-actors*) instead of the usual transliteration of *hupokritai,* may be here repeated. The next word is "because;" happily substituted by the Revisers in place of "for" (A. V.). Although meaning the same thing,

the old version weakens the direct emphasis on the connection of the "wo" to the special reason of it—"because ye shut the kingdom of heaven against men." The translation of *hoti* by the alternative *for,* in the secondary clause, reflects good judgment on the use of "because" at the beginning.—"Up" is an intensive that does not intensify "shut," in this place, and were better not supplied. "Against" is a fair gloss of *emprosthen* (before); the exact effect of which here, is to say, Ye shut the door of heaven in men's faces. The Revised Version of the last clause of this verse has no advantage over the old in literality, while it loses something of homely directness. "Enter" is but a false refinement on "go in."

14. This verse, supposed to have been copied in some manuscripts from Mark XII:40, or Luke XX:47, is omitted in the Revision as omitted by the original of Matthew; although in itself of undoubted authenticity.

15. "When he is become so" (*genētai*) is a literal change by the Revisers from "When he is made" (a proselyte). "A son of hell" (R. V. instead of "child") is also literal, and consonant with Hebrew usage and sense. *Gehenna* is the word translated "hell" here as usual with confusion of terms. The metaphor, "a son of the Gehenna" is, precisely, *an heir of the purgation by fire,* or riddance of the corrupted.

16. "He is a debtor" (both versions) is ambiguous. Literally, (*opheilei*) he oweth, or is bound, might be clearer to the simple reader.

17. *Which* for "whether" would be better English than either version.

18. The previous word (*opheilei*) unaccountably rendered in the A. V. "he is guilty" is literally translated in the Revision. But perhaps the old translators had a notion of some offence in the act of swearing; whereas the only idea is that of validity or invalidity in the oath as to its binding force.

19. "Ye fools" is not repeated here, in the judgment of the textual critics.

20, 21, 22. "Whoso" in the A. V. is happily exchanged in the Revision by simple and literal *he.*

23. The emphatic definite article *the* before each of the petty subjects of tithe is worth preserving, as it is not, in either version. "Tithe" (R. V.) for *pay tithes,* seems quite as clear. "Omitted"

(A. V.) or "left undone" (R. V.) the weightier things of the Law, gives the sense about equally well; but neither is the exact equivalent of *aphēkate*—ye sent away, dismissed, discarded—a more active and positive displacement. How would *displaced* do? or *set aside?* Next clause literally thus: But it behooved [you] (*edei*) to do these things, and not to set aside those things (*ekeina*).

24. Here the usual translation of the participial form of Greek verbs (*diulizontes* and *katapinontes*) seems enfeebling, and also lacks a pronoun to justify it grammatically. Why not read literally, thus: Ye blind guides! straining out (not *at*) the gnat, but drinking down the camel! Translators are sometimes more English than the King's English itself.

25. "For ye make clean" (A. V.), or "cleanse" (R. V.) the outside of the cup, etc. The A. V. seems to have caught the ceremonial sense of *katharizete* (ye purify), which meets the case better, since the reference is not to common cup-washing but to a quasi-religious practice which the Pharisees made much of (Mark VII:-4,8), while they, figuratively, filled the same cup with extortion and excess (*akrasias,* incontinence, uncontrolled nature): the furious enmities, for which the Talmudical Jew was and is notorious, seem here to be placed beside the rapacity (*harpagē*) that has somehow descended with them.

26. Let the purifying allusion extend through this verse also.

THE MYSTERIOUS PASSING AND RESTORATION OF THE EARTH AND THE WORLD.

REVELATION XXI:1-8.

"THE EARTH AND ALL THE INHABITANTS THEREOF ARE DISSOLVED [BUT] I BEAR UP THE PILLARS THEREOF" (Ps. 75.3).

The last four chapters of the Apocalypse are bewildering; insomuch that we may well despair of arranging the visions in a consistent sequence without some violence that condemns our scheme to our own minds. Taken as literal and consecutive, we find this series of events: *First,* XIX, 1 to 5, a heavenly jubilation over the prior judgment of the False Prophet or anti-Christ (opposition Christ) Church, called Babylon and the Harlot. "And her smoke rose up forever and ever," may not be identified with the final conflagration of the world predicted by St. Peter and indicated in XX:11; but may be a monumental metaphor, like Lot's wife as a pillar of

salt, i. e., of remembrance. *Second,* XIX:6 to 10, an annunciatory prologue by the heavenly Chorus of the approaching "Marriage Supper of the Lamb" and the "righteous judgment acts of saints" as pure vestments of the Bride; declarative, not executive, of the judgments of God on the wickedness of the world, following (*Third*) in verses 11 to 21, under the figure of the White Horseman, and the white-robed armies of heaven following him to that tremendous and bloody overthrow of the Beast, even the kings of the earth and their armies, which had supported, but finally executed judgment on, the Harlot Church; and are now cast into the same burning, or lake of fire, with the false prophet or lying "Church" which had been destroyed in ch. XVIII as Babylon; here casting a doubt on the assumption of strict sequence in the two judgments; or, suggesting a conjecture that even after the fiery catastrophe of the anti-Christ church organization, the same demon may continue to deceive the nations with lying wonders in the name of Christ; which indeed the like present phenomena, Christian Science, etc., may foreshadow. *Fourth,* XX, 1 to 6, the First Resurrection and the 1,000-years interregnum in Satan's management of the nations. *Fifth,* XX, 7 to 10, the Last Insurrection and Judgment; which may without violence be identified with the vision of judgment and the Great White Throne (*Sixth*) in XX:11 to 15.

Here follows the flight of our heavens and earth from before the face of the Judge; according with the prophecy of St. Peter and other prophets; to which we find it hard to join on in sequence the *Seventh* vision in chapters XXI and XXII. The prognostications of science unite their prophecy with the Apocalypse of our Lord Jesus Christ, on the natural destination of this planet to fiery dissolution, more or less complete, to be followed by a new cycle of reconstruction more or less protracted. There seems to lie between the final conflagration and the advent of the New Jerusalem from God out of heaven, a mysterious interval of change, and of time, and of place, which confounds calculation and conjecture with questions that cannot be answered. Where is the Church of the First Resurrection, between the conflagration and the renovation of the earth? The prophecy of St. Paul, in 1 Thess. IV:17, would favor their having returned to Paradise with Jesus and those whom God "brought with Him," and so decide that the 1,000-years' reign on the earth, so far as they are concerned, is a spiritual ascendency, and possibly com-

munication, from above. But what of the millennial saints still present on the earth at Satan's last assault and the final judgment? Then, what is the interval of earth-renovation, until the New Jerusalem comes down?—if we must keep our fond identification of our own old Earth with the New. Is it geological ages again? Or was the fiery purgation not so deep but that the terrestial kosmos might spring phœnix-like in a little while from its ashes? This view of the visions implies in either case a second emigration of the saved from the earth at the time of the terrestrial catastrophe: brought as it were on a visit to their Father's house during the rebuilding of their old home.

The earth and terrestrial heaven having fled away in volatilizing heat before the face of the Judge, so that their was nothing found of them, nor place for them, it would seem that some other mansion of the many in our Father's house must receive the hosts of the blessed, while the new earth is preparing for their especial home; unless, indeed, the "new earth" may be some other planet already prepared beforehand, as our Lord said, "I go to prepare a place for you . . . and will come again and receive you unto myself, that where I am ye may be also" (John XVI). To the former supposition seem to agree the words, "I saw the holy city, New Jerusalem, coming down out of heaven from God."

In view of the spectacular and typical form of the Revelation, we may not be warranted in building any conclusions as to translations to and from the Divine abode, on the vision in which the New Jerusalem is seen as descending out of the heaven. There is, however, another consideration in point: As the resurrection body of the saint is like that of the Lord himself (Phil. III:21; 1 John III:2, etc.) in which he passed like light from earth to heaven and from heaven to earth at will, it is evident that conditions that seem inconceivable to us, constituted as we are now, need be nothing to those who will have been "raised in glory" and "in power."

And I saw a new heaven and a new earth: for the first heaven and the first earth departed, and the sea is no more.

> Heaven and earth shall pass away (Lu. XXI). They shall perish, and they shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed (He. I). Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the

earth shall wax old like a garment, and they that dwell therein shall die in like manner (Is. II). By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now by the same word have been stored with fire, being reserved unto a day of judgment and destruction of the ungodly men . . . in the which the heavens shall pass away with a rushing noise, and the incandescent elements shall be dissolved, and the earth and the works that are therein shall be burned up . . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness (2 Pe. III). For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind (Is. LXV). The creation also shall be delivered from the bondage of corruption (Ro. VIII:21).

And I saw the holy city, New Jerusalem, descending out of the heaven from God, prepared as a bride adorned for her husband.

I will show thee the Bride, the Lamb's wife (ver. 9). Upon thy right hand did stand the Queen in gold of Ophir. . . So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him. . . The King's Daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needlework (Ps. XLV). I will greatly rejoice in Jahveh! my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels (Is. XLI). Thy eyes shall see the King in his beauty (Is. XXXIII).

And I heard a great voice out of the throne saying, Lo, the tabernacle of God with men! and he shall tabernacle with them, and they shall be his people, and God himself shall be with them.

For ye are a sanctuary of the living God: as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people (2 Cor. VI). My tabernacle also shall be with them; yea, I will be their God, and they shall be my people (E'l. XXXVII). And I will set my tabernacle among you, and I will walk among you and be your God, and ye shall be my people (Le. XXVI). Arise, O Jahveh, into thy rest, thou and the ark of thy strength. . . This is my rest forever, here will I dwell, for I have desired it (Ps. CXXXII).

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain any more.

He will swallow up death in victory; and the Lord will wipe away tears from off all faces (Is. xxv). I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues; O Grave, I will be thy destruction (Ho. xii). The last enemy, Death, shall be destroyed (1 Cor. xv). And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying (Is. lxv). They shall obtain gladness and joy, and sorrow and mourning shall flee away (Is. li). Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry: when he shall hear it he shall answer thee (Is. xxx). Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love him (1 Cor. ii). In thy presence is fullness of joy; at thy right hand are pleasures forevermore (Ps. xvi).

The former things are passed away; and he that sitteth on the throne said, Behold, I make all things new. And he said, Write, for these words are faithful and true [credible and authentic]; and he said to me, they have come to pass [assertive prophetic present, for the future]. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of The Life freely.

For I will pour water upon him that is thirsty, and floods upon the dry ground (Is. xliv). Therefore with joy shall ye draw water out of the wells of salvation (Is. xii). Whosoever drinketh of the water I shall give him shall never thirst; but the water that I shall give him shall become a well of water in him, springing up unto everlasting life (Jn. iv). They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy upon them shall lead them, even by the springs of water shall he guide them (Is. xlix). They shall hunger no more, neither thirst any more; neither shall the sun strike upon them nor any heat; for the Lamb who is in the midst of the throne shall shepherd them and shall lead them unto fountains of waters of Life (Rev. vii). There the glorious Jahveh shall be to us a place of broad rivers and streams (Is. xxxiii). But I say unto you, I shall not drink henceforth of the fruit of this vine until I drink it new with you in my Father's kingdom (Mt. xxvi).

He that overcometh shall inherit all things, and I will be to him a God and he shall be my son: but to the craven and faithless,

["craven and faithless"—antithetical to the valiant and victorious in faith—*"him that overcometh."*] But if he shrink back [flinch], my soul hath no pleasure in him (He. x). And

this is the victory that overcometh the world—our faith (1 Jn. v). Fight the good fight of the faith (1 Tim. vi). I have fought the good fight, I have finished the course, I have kept the faith (2 Tim. iv).

And to those who have made abomination, and to murderers and fornicators and sorcerers and idolaters, and to all the liars,

[crimes indeed damnable in their literal sense; but the stress of these latter-day warnings addressed as they are to the Church, is on their spiritual antitypes; murder of the saints, spiritual fornication of the Church with the world, lying supernatural pretensions, adoration of creatures, and false teachings.] "What shall be given unto thee, or what shall be done unto thee, thou false tongue!" (Ps. cxx.) But of all these impieties the topmost and uttermost, their very fount and spring, is that which is denounced in the first specification, unnoticed by our translators, *the making of abomination.* No English word represents the original, and the original itself merely indicates without expressing the thing: the unutterable 'abomination' of the first Commandment—"other gods BEFORE Me"—"the abomination of desolation standing in the holy place" (Mt. xxiv); or, as Daniel, "the abomination that maketh desolate" of the Divine presence even in his sanctuary. Once 'a grisly idol' of barbarous device, it is now that figurative image of the Beast, the world power in all its forms, "that sitteth in the temple of God," practically dividing the homage of the Church with Christ; or even engrossing it, as a carnally constituted hierarchy usurping his very throne! The word in question (in the 27th verse *bdelugma,* abomination), is in this place *ebdelugmenois,* a dependent principle, literally meaning *to* [*those*] *having made abominable* to God, in the special sense of idolatrous defilement. The same is the import of the "abominations" filling the golden cup of the Harlot in chapter xvii:-4.]

Their part is in the lake that burneth with fire and brimstone, which is the second death.

THE WAY TO "REVIVAL;" AND TO "REACH THE MASSES."

There are many grounds for hoping that the earnest prayers of many who are blindly groping after a revival of religion on the old lines of half-way Christian life are meeting with answers better and more gracious than they had dreamed of. A specimen answer, and model for praying pastors, sent forth lately, among others, is found in the *Missionary Review,* and shows what Dr. Pierson also thinks to be the way of holy boldness for a "revival of religion."

"A certain young vicar found himself in charge of a parish where a predecessor had given loose rein to ritualistic tendencies of the most ultra sort, and with them secular tendencies of equally pronounced character. The previous vicar had even encouraged a *dance* among the young people on the Saturday evening before the Eucharist as a means of attracting them to the church. Fairs, festivals, bazaars and all the like group of worldly schemes were the common resort for raising money, but the spirit of prayer and the Spirit of God had little exhibition or administrative control.

"The congregation was large, and the outward signs of prosperity were abundant. But the new vicar felt it was all a deceptive external shell, and that there would be no true life, health and growth where such sort of church conduct existed. Accordingly, he at once, with much prayer, began to preach against compromises with the world, and the use of worldly methods, and insisted vigorously on a Scriptural, spiritual, prayerful, Holy Ghost life and walk and service.

"The church began to *empty,* and so rapid was the decline in the congregation that a deputation of twelve men, representing the officers, church wardens, etc., went to the bishop to protest against the new vicar's methods. . . . But the vicar went on with his reform—until there were none left to reform. He went into church one morning to find but *two* persons present. They were in sympathy, however, and in place of the usual service, *those three spent an hour and a half in prayer.* They pleaded with God to take off them the burden of responsibility, and Himself take charge of the church.

"A powerful work of the Spirit at once began. The first fruits were the conversion of the twelve men that had waited on the bishop to have the new vicar removed. The church filled up with a new congregation in part, and in part with a transformed body of people, formerly pursuing secular methods and moved by a worldly spirit.

BAPTIZED TO THE BOTTOM OF THE POCKET.

Boxes were placed at the church door, labelled, "For offerings from the saints." No appeals were made. The people were reminded of their privilege of contributing on a following Lord's Day

to the Lord's cause; and poor people, whose average wages do not exceed sixteen shillings sterling per week, *in that one missionary offering gave one hundred and fifty pounds* [$750]. *They support six missionaries* abroad, and one of them is kept in the field by a class of *three hundred poor working women.* The vicar has more money than is needed for all church expenses, and only New Testament methods are encouraged. There is nothing that more closely resembles and reproduces the apostolic times.

"We give prominence to this incident as an illustration of great weight, to prove and exemplify the true remedy and resort for those who, in dismay at the worldly spirit in the churches, despair of betterment."

SOME OF THE LORD'S OWN TODAY.

A Christian woman who is too poor to keep a servant is yet so rich that she is supporting one home and two foreign missinaries.

A school teacher, from her salary of $1,000, sustains her substitute in China with $500.

A widow in Boston, living in one room of a tenement house, gave $800 to foreign missions. When her pastor called and asked her how she could give so much, she said, 'Here I am comfortable and have enough, living upon $200 a year, but I do not know how I could go to meet my Lord if I lived upon the $800 and gave Him only $200.'

A stenographer, who works all day long in an office, began some years ago to save her small earnings, and quietly to send them out to the foreign field, until to-day, through God's blessing on her gifts, more than a thousand souls in India can look up in the face of their Heavenly Father and rejoice in the possession of eternal life.—*Ex.*

GOSPEL TENTS IN PHILADELPHIA, ETC.

A remarkable Christian enterprise is carried on in Philadelphia during the summers, for the outside people who never attend church, but who are called in as they pass by curiosity to hear singing or what the man with a loud voice is saying. This work is organized in a committee of the Philadelphia Presbyteries and the Social Union; consisting of fifteen ministers and fourteen laymen; originated and driven by the great locomotive builder, John H. Converse, of the Baldwin works. The movement began with a visit of D. L. Moody, at the request of Mr. Converse, and the instalation of three Gospel tents, in 1898. The next year five were in operation, disposed in sixteen places at different times. In 1901 there were seven, and in the last summer, 1902, there were eight.

More than the preaching and singing, the effect of these is followed up personally by assistants who visit all who in any way show an interest and give their addresses, and endeavor to secure church attendance, Christian life, and social meetings for prayer. It is estimated that about 15,000 persons weekly were in attendance at the tents, and other evangelistic places such as the front of the City Hall, Independence Hall, etc. These facts are culled from a report in the *Christian Endeavor World.*

In the City of New York, the Presbytery, following this example, has increased its summer outdoor evangelistic stations to two or three, in which services were maintained from June to September, inclusive.

Not a little money, besides a great amount of personal volunteer labor, goes to the support of such a system of outdoor evangelism. These beginnings will be extended in every city and considerable village, as fast as the Church becomes awakened to that for which she was created and sent into the world for.

Like organized movements (not necessarily out of doors) are urgently needed to stir up the Church to the most neglected of all her duties, the evangelization of the Jews. The Master is now calling, "Whom shall I send, and who will go for us?" The first need is men, who are not after money, and the money will follow after the men.

"Philadelphia has, during the last winter, been doing quite a remarkable work in the Italian section of the city. During the summer they have held nightly services in a large tent on Tenth street, near Washington avenue. Here they have made use of the stereopticon to convey Gospel truth to the minds of the Italian hearers. During August and September the attendance at this Italian tent, at seventy-two services, reached a total of 30,000. The great majority of those were Italian adults, at least four out of five being men. It was our privilege on Monday evening, September 29th, to be present at one of these gatherings. There were no less than 800 present, and the interest and attention was marked. A chorus of Italian men rendered popular and most acceptable music. We were told that the priests in the vicinity strongly antagonized the work, going so far as to stand outside of the tent and forbid the people to enter, saying that their souls would be lost if they attended the service. These threats, however, were absolutely vain, for the attendance continued steadfast in spite of all the efforts to the contrary.—*N. Y. City Mission Monthly.*

WHAT A CHAPEL CAR CAN DO.

FROM B. B. JACQUES, MISSIONARY IN CHARGE.

Among the many agencies for Gospel work in the world today, none seem to be more signally blessed of God than that of the chapel car. The car, being a church and parsonage combined, has a decided advantage in that respect, aside from the curiosity aroused, which draws many people who otherwise never go to church.

In March, 1896, the writer and his wife took charge of the chapel car Emmanuel, having for a field the entire Pacific coast.

Generally speaking, the work has been very successful. Churches, Sunday-schools and young people's societies have been established, wanderers reclaimed, and many souls saved.

WHERE THERE ARE NO RELIGIOUS PRIVILEGES.

A little town nestled in among the mountains is a place where nothing at all of a religious nature is to be found; in the centre of such a town the chapel car Emmanuel was side-tracked. A series of special meetings was held, with blessed results. Today there stands in the same place a church building, a Sunday-school and Young People's Society were also organized, and the tone of the town is so entirely changed that a man testified, "The chapel car has spoiled all our fun; we can't even get up a dance."

In another place, a lady who was converted in one of our meetings said: "This is the first meeting I have been in for twenty-seven years," simply because there were no meetings in that place to go to. Her son, who died at the age of twenty, never knew what a Sunday-school was.

We were sidetracked in a little country place—not large enough to have a depot, simply a siding. Nine houses were the most that could be seen. A little church organization was struggling for life. Three weeks' meetings resulted in a great spiritual uplift to the church, and twenty-four were baptized before the car left, among them being four husbands and their wives. Before we left, arrangements were made for the erection of a church building, and now, as the train rushes by, there can be seen among the other nine buildings one more, with its spire pointing heavenward.

The chapel car is pre-eminently a railroad man's church. The car is run right into the yards where the men work, and special notices are distributed inviting them to the noonday meetings. An audience of three hundred railroad men in their working clothes, is an inspiring sight that we have had the privilege of witnessing.

At a recent meeting of two weeks, among railroad men, we had an average audience of two hundred, and God blessed the special messages given them, to the salvation of quite a number. The day we left, a paper was passed me, at the head of which was an expression of thanks for the meetings held, and a request for the car to return again as soon as possible. Then followed the names of a hundred and ninety-six railroad men.

Believing it is easier to construct than reconstruct, we hold a great many meetings with the children, and hundreds of them have found Jesus. We also distribute a great deal of literature, including Bibles, Testaments, books, papers, and tracts. The cars, of which there are now six, are all owned and operated by the American Baptist Publication Society of Philadelphia.—*Sunday School Times.*

MODEL CHURCH LIFE IN RECENT HEATHENDOM.

In the Presbyterian Korean Mission, the Pyeng Yang Station has one central church with 18 associated places of meeting; 179 out-stations, each having from one to six meeting places, and 16 or more additional groups. Of native assistants there are 73 unsalaried local leaders, and 19 helpers who travel on circuits; all but six supported by the people. There are 152 church buildings, nearly all provided by the people; 46 built this year. There are 41 school teachers, 30 supported by the people. This is but a specimen of the operation of the Christian ideal as maintained in all the Korean churches.

"IN LATELY DARKEST AFRICA."

Bishop Tucker, of Uganda, says: "Ten years ago the number of baptized Christians was something like 300; to-day it is 30,000. Ten years ago there was but one place of Christian worship in the whole of Uganda; to-day there are 700. Ten years ago there were but some 20 native evangelists at work; to-day there are 2,000. The churches and schools of the country, some 700 in number, are built, repaired and maintained by the natives themselves.

"And who has been the instrument of all this widespread evangelistic and missionary effort? It has been the native 'Muganda' himself. From the very beginning the plan has been that of *laying upon each convert* the responsibility of handing on that truth which he himself has received. In one word, the whole work of the Native Church—its educational, pastoral and missionary—is maintained entirely from native sources. Not one single half-penny of English money is employed in its maintenance."

BY ALL MEANS.

A Roman Catholic Society for encouraging Bible reading in Italy has recently become an accomplished fact in the city of Rome itself. The promoters justify such a society on the ground that "what was most needed was to educate both priests and people in Scriptural knowledge, the want of which had facilitated Protestant propaganda in a deplorable degree." This new society has issued a new version of the Gospels and Acts at the price of 2d. (of course with notes and comments), and copies are in circulation by the thousand.

GLIMPSES OF UNION S. S. MISSION WORK.

From the *Sunday School Missionary,* Organ of the American S. S. Union.

SOUTHERN OHIO.

A school organized only seven weeks, starting with thirty-five, has increased to eighty-five, and has preaching on Sundays.

Another reorganized with seventeen had gathered in eighty-three only two months later.

On the morning of July 13th, I organized a Sunday-school in a place where there had been none for two years, and the people seemed eager to have it and to help it.

In the afternoon I visited a Union school that had been organized about three years. At the close of school they called a special meeting, and nearly all stayed, children as well. One by one arose, strong, sturdy ore-diggers and wood-cutters, and told how Jesus had changed their lives, and some but recently. One little girl of eleven years gave a clear, sweet testimony, and, three more little girls came forward, and with tears in their eyes, knelt at the rude bench, seeking to know this same Jesus. This Sunday-school in such a hard place, where it has seemed so little could be done, no church, no preaching; the hot weather of July, the small room and low seats, the loud and unmusical singing, without any books whatever—all these were forgotten! I beheld the little Sunday-school changed, transformed into a living church, with souls coming to the altar of prayer and going away to walk in newness of life with the blessed Master.

I heard the testimony of the redeemed and their songs of rejoicing, and the inspiration to my heart was such that I felt myself lifted above the clouds of discouragement, and filled with a new zeal to rescue the wandering and lost outside. One of the teachers of this school is but sixteen years old, yet she has taught for three years, and God has blessed her abundantly. JOHN S. BROWN.

WESTERN PENNSYLVANIA.

One day I took a boy into my buggy. I asked him if he had ever heard of Moses. He said that he had never heard of him. I told him the story. I then asked him if he had ever heard the story of David, and he said: "David who?" Then I told him of David the shepherd boy, and David the king. It was all a strange story to him. When I asked him he said "he had not been told" the story of Jesus. I gave a Testament to the boy. He said he did not know what it was.

Recently I made thirty-three visits. I found thirty-four children without a Sunday-school. On the following Sabbath the schoolhouse was filled by as enthusiastic a company as I have ever called together to organize a Sunday-school. Last week the superintendent told me that more were attending than had promised.

Yesterday I visited a school that was organized July 2d. It is only three or four miles from a church and Sunday-school, yet few of the people there had been attending. Two fine young men, school teachers, live in the community, and have taken an active interest in the work. The attendance is forty and great interest is manifest. There are only two families in the community who do not attend. THOMAS M. DUNKLE.

SOUTHWEST VIRGINIA.

I made an appointment a few weeks ago where I thought a Sunday-school should be started, but where I feared I would not be able to organize on account of "Hardshell" opposition. On Sunday morning, when I got within two miles of the schoolhouse, I overtook a few boys and girls on their way to the meeting. The nearer I got to the place the more hopeful I became, as old and young were going in that direction; but, alas, when we were nearing the schoolhouse we came to a large crowd of boys and girls standing in the road. One of the boys informed us that the door was locked, and that 'Squire A.' had refused to let us have the key. Then a man said to the crowd: "You can have the meeting in a vacant house of mine." We all resorted to the old vacated dwelling, where the Sunday-school has been running with success. It was organized with twenty-five scholars, and now numbers eighty-one.

ALABAMA.

In the last three weeks I have organized and aided seven Sunday-schools. One Sunday I helped dedicate a church, where several years ago I was locked out of the schoolhouse and had to preach under the trees. G. E. MIZE.

WORK AMONG THE ARIZONA INDIANS.

Three months ago I began a new mission among the Apache-Mohaves. Since then I have moved my little family here where I can be closer to my work. My wife and I fully expected to pitch our tent upon the desert and begin a kind of camp life among these Indians, but somehow in the providence of God the best place in the valley was offered to me, with a real house upon it and very fine water. I have control of about sixty-one acres of fine land, the most of which I will let the Indians cultivate.

Soon after arriving I asked the chief to select a place to build a church *arbor,* so we could have meetings in the daytime. Before this we had to meet at night to avoid the burning sun. He entered heartily into the plan, and in three days, with the assistance of some friendly Indians, we built a good brush shed in which to meet for service every Sunday morning. We have no seats as yet. Both missionary and people, sit, stand or kneel on the ground during the long services. We began with an audience of twenty-four, but have increased to sixty-one. W. H. GILL.

"Salvation."

"A LITTLE CHILD SHALL LEAD THEM."

The following true story of how a Japanese man was brought to Christ has just come to my knowledge; and it is so interesting that I want to send it to the readers of the *Record*.

A bright little boy living near our chapel heard from his playmates that we had a Sunday-school there, and that we showed the children many interesting pictures. So he asked his father if he might go to our school, but was told that we Christians were a low, bad sect, and that he must not go near us. As his playmates were going, he could not resist the temptation to go anyway; and each Sunday afternoon he slipped away from home, and came to the school. Besides hearing about Jesus, he was there taught that he must be a good boy, obey his parents, and be kind to his brothers and sisters. This teaching seems to have made a deep impression on his mind, and he at once began to put it into practice. Not long after, his father called him into his presence, and said: "My boy, I am much pleased to see that a change has come in your life. I have noticed that you are more respectful and obedient to your mother than you were before, and that you treat your little crippled sister with more consideration and gentleness. I am very glad of this, and hope it will continue always. What has brought about this good change?"

Fearing he would be scolded, the boy hung his head, and was silent; but when his father urged him to tell, he finally said: "I have been a very bad boy. You told me not to go to the Christian Sunday-school; but I have disobeyed and gone every Sunday. The Christians taught me that I must obey my parents, be kind to my little sister, and not quarrel with my playmates; and I have just been doing what they told me."

Much impressed, the father dismissed his son, and sat long alone, pondering this matter. The religion which he had regarded as low and mean had already accomplished in this child more than Buddhism had been able to do for him in a lifetime. At last he got up and went straight to our chapel, where he told this story to the evangelist, saying that if Christianity really had power to help a man lead a better life, he wanted to become a Christian. He had long believed both Buddhism and Shinto, but had found in them no power to change the life.

From that time forward he became an earnest inquirer, and he has since found both forgiveness and help in Him who is "mighty to save." His is now a happy Christian household, and his little son was the means of leading them to Christ.

Saga, Japan. R. B. PERRY.

WHY SEND MISSIONARIES TO THE BULGARIANS?

The Bulgarians in accepting Christianity under King Boris in A.D. 861, did not do so voluntarily. It was forced upon them by royal decree. The nobles rebelled, but King Boris overcame them and with great cruelty and slaughter compelled the reception of the new religion. But the Christianity which he forced upon them was of the corrupt form prevalent in the tenth century. The gods and goddesses of the Greeks were early replaced by the saints of the church. Everything in nature and every profession and business had its patron saint to whom prayers and offerings were made. Their number was so great that nearly half the time was taken up with the observance of saints days, which became literally feast days—days of carousing and idleness. The intercessory and atoning work of Christ was lost sight of, and in its place fasts, penances and formal prayers were substituted. The Bible was found only in the churches and was not understood by the people. Its meaning was perverted. Baptism was made to mean regeneration, and repentance, penance. When they read the declaration that God commandeth all men everywhere to repent, it only stimulates them to do penances with greater zeal. If they read, "The blood of Jesus Christ cleanseth from all sin," they understand the wine in communion.

When the mission of the American Board was commenced in 1858, there was not a single Bulgarian school. Then a boys' school was opened at Philippopolis and a girls' school at Eski Zaghra. This stimulated the Bulgarians to open schools in the principal towns. In Eski Zaghra a girls' school large enough to accommodate two hundred pupils was opened by them, and teachers from our school were employed. Pupils came from all parts of Bulgaria and returned, to open schools in their own towns. The example of the larger towns was followed by the smaller municipalities, so that schools sprang up all over Bulgaria. Nothing like it has been known in history. The Bulgarians had no school books. The missionaries translated for their own schools our best American school books, and these were beautifully printed by a Bulgarian company in Vienna, so that in ten years the Bulgarians had as good school books as we had in America, forty years ago. In many lands the missionaries have to educate readers, but not in Bulgaria, for they already exist. They read everything prepared by the mission and are becoming enlightened without being aware of it, and the time may come sooner than among the Armenians when there will be revivals of real spiritual power in the Bulgarian churches.

When the first missionary went to Sophia it was not known that there was a single Protestant Bulgarian. For several years now there has been a large evangelical church in Sophia with a a weekly audience of four or five hundred; also a Bible-house, a

Young Men's Christian Association Building and a Protestant Bookstore, exerting their influence through all that region. The same is true of other stations and outstations and there are now sixteen churches with thirteen hundred members and three times that number of Sabbath attendants, besides a hundred native helpers and colporters disseminating the truth everywhere. Probably half a million of Testaments and Bibles have already been put in circulation.

The Bulgarians are a part of the great Slavic race. Books and tracts in Bulgarian can be read by educated Russians, and these books and tracts are carried by students into the universities of the North, and it would not be strange if some great reformer should arise, exerting an influence like that witnessed in the great reformation of the sixteenth century.

Evangelization of The Jews

JEWS IN THE McALL MISSION, PARIS.

FROM REV. S. B. ROSSITER, D. D., AMERICAN SECRETARY.

The New York Hall is in the Jewish quarter of The Modern Ghetto, where poor Jews from all parts of the world congregate. "La Place des Juifs" is opposite this hall, and on its seats may be seen the wandering Jews from all lands. They swarm in these quarters, squatting on the door steps; the men with long coats, and the women wearing shawls. Rothschild's cheap restaurant is near —for the Baron is not only manager of the Bank of France, but caters to a *pour diner* for a few cents. So without being a Jewish Mission, or even seeking the lost sheep of the house of Israel, the Jews come to us.

One-half of our Thursday school is Jewish. They sing hymns to a God, named Jesus, learn by heart not only the Ten Commandments of Moses, but the words of our Lord Jesus Christ, and even the Jewish mothers bear testimony to the moral effects of our teaching. A mother said to M'lle Crespin, "My boy does not steal the cents now nor drink the wine he is sent to fetch, since he came to your school."

A big boy who has just left for New York, with his brothers said, "Miss, I am a Jew by birth, but I come to listen, I want to learn. Then when I am a man, I shall choose my religion." Another said, "I want to learn to know God, I want to pray to Him. I don't know how. Can you teach me, Miss?"

A certain Jew, a gentleman in manners and dress, wearing a light felt hat and gloves, and carrying a cane with ivory handle, comes frequently to the New York Hall on Rue St. Antoine. His salutation is always courteous, and he greets Pastor Brown with "God bless you, sir," in English. He is select, keeping apart from other Jews. He is an Austrian by birth, a gold beater by trade, and has lived long in England.

Pastor Brown thinks that he was excommunicated from a London synagogue because he smoked on the Sabbath. He says that he lit his pipe because he had a headache, and forgot that it was the Sabbath. His plea was, "That to light a match was not like lighting a fire." But the authorities would not accept the explanation.

He seems not to be poor, for he never begs. Every evening he goes to the hall, sitting alone near the door, and instead of listening to a French sermon he reads the New Testament in English or German. But he tarries after service to ask questions. He has the large-type New Testament given to the Hall by Mrs. Porter, wife of our ambassador, Gen. Porter. The story of the Passion thoroughly upset him. He went to Pastor Brown to talk about it and said, "Too bad! too bad! I would not have believed it. Even Pilate found no fault with him. Judas said 'He was innocent.' I hope, sir, he did not suffer much. I could have saved him. I *would* have saved him. Why did not *some one* save him. They were a minority that cried, 'Crucify Him;' and He a holy man. Too bad! I am very sorry."

Then he was told, "It pleased the Lord to bruise Him, when he made His soul an offering for sin." He was further told, "He suffered even to death, the death of the cross—suffered for us." So this Jew read at Pastor Brown's request, Luke 24, 25, 26, "It *became* Him to suffer these things;" and Peter's words, "for us." It was all new to this man. Then Pastor Brown said, "Shall we pray?" and those two knelt down and the Jew repeated after Mr. Brown such words as these, "God of Abraham, Isaac and Jacob, Thou God and Father of our Lord Jesus Christ, we thank Thee for sending Jesus to suffer and die for us sinners. He hath borne our sins in His own body, on the tree. We were as sheep going astray, and Thou didst lay on Him our iniquity. Take away our sins. May we be healed by His wounds."

He picked up his Testament, said "God bless you, sir," and went out. Sunday came around. The Jew was in his usual place near the door, reading his Testament during the sermon. He stayed to the Bible class. The leader of the Bible class said afterwards, "I never met a Jew like him. He believes in Jehovah and Jesus; says He is the Messiah; studies his Bible. He is not far from the kingdom of God."

Pastor Brown adds: The Jew turned out of a synagogue in London, he hopes will soon enter the Kingdom of Heaven.

THE JEWISH THEOLOGICAL SEMINARY IN NEW YORK.

The inaugural address of the president-elect of this new institution, the distinguished Professor Solomon Schechter (of Cambridge University, England), was delivered in the hall of the Young Men's Hebrew Association, Lexington avenue and Ninety-second street, before an assemblage of over 1,000 men, including merchants, bankers and scholars, of the Hebrew faith.

The most interesting feature of his address, to his fellow believers in Moses and the prophets as the messengers of God, was a plea for the old doctrines of the Torah, or Law; which made it perfectly plain to those interested in the work that the students who sought to become ministers and preachers of the faith in this country would receive in the institution over which he will preside none of the interpretations of the Talmud. He said that there should be no introduction into the place of learning of any of the modern mystical teachings of some scholars of the present day. There is no other Jewish religion than that of the Torah, which conforms to history and tradition and sinks into the consciousness of catholic Israel. Any attempt to place the centre of gravity outside the Torah must end in disaster.

If the Jews will make the Hebrew Scriptures their study and rule of faith, it will not be long until the hostility to their Messiah which the Talmudical doctors and rulers at Jerusalem inaugurated will melt away. Real Old-Testament Jews cannot be far from the kingdom of God.

It is stated that Jacob H. Schiff and Leonard Lewisohn, have endowed the new seminary so that its financial status is now established.

There is a momentous conflict in sight between the Jewish believers in the Old Testament and those represented by Rabbi Hirsch, who deny the books of Moses and the Divine illumination and leading of the Hebrew race; and such conflict must logically involve the uninspired traditions which have overlaid and nullified the Word of God, but can offer no evidence of superhuman authority. One or the other of these "bibles" must go, when once they are compared in the light of open discussion with modern opposers; for neither their teachings nor their pretensions can be reconciled, and only the original Scriptures can make so much as a claim of Divine authority. This conflict and its issue for the Jews may prove one of the greatest designs of Divine Providence in the modern hostile criticism of the Old Testament.

PRESENT ASPECTS OF THE MISSION TO THE JEWS, No 424 Grand street, New York.

Since June 10, 1902, the "physical basis" of this memorable evangelistic work, (apart from the personal support of Mr. Warszawiak) has been represented by the responsibility of a private individual in New York, who has expended therein the sum of $1359.28, with the aid of miscellaneous donors abroad in America and England to the amount of $255.49 leaving $1103.79 of deficit supplied; a part of this (275) having passed from the same source through the hands of Rev. Dr. Patterson as Treasurer, and having appeared in his statement of "receipts," in "Salvation" for November.

It is not fitting that either the responsibility or the auspices of such a work as this should be so confined as to leave it in the status of a private enterprise wholly or mainly.

It must be organized, on a public and also a permanent basis. We have hoped and still hope that the existing and only incorporated institution in America for Jewish Missions (entitled "The American Mission to the Jews") would very soon be in a position to assume such a relation of responsibility for the work as the work demands of some such incorporated body.

Meanwhile, the work must go on as it is, so far as it can by the further aid of friends at large. Its frugal necessities are well defined; being but a trifle more or less than $150 per month, for rent, fuel, light, and subordinate assistance. The evangelist, Mr. Warszawiak, has withdrawn from any relation to mission finances, and forbids any solicitation by any one on his behalf for family or personal uses, leaving all that in faith to the spontaneous impulses of those who for his work's sake feel moved thereto by the Spirit of the Master.

One hundred and fifty dollars, or about thirty-one pounds: who will help keep it up? The indomitable few (enough to say "we") who at unstinted personal sacrifice revived and have carried through under God, this most marvellous mission to the Jews, against an overwhelming and unrelenting storm of united Jewish and Christian persecution, have hitherto been and are now unsupported and unrepresented before the public by any responsible organization, yet have been upheld by a singular manifestation which they could understand only as of God and as imperative on them as servants

of God. No personal partiality or partizanship influenced them; even as none such has influenced that unparallelled concourse of Jews at No. 424 Grand street; unfailing summer or winter, no matter who was the preacher, although five months together once passed without a sermon from any one who could draw an audience of Jews anywhere else; and although there has never been in that humble Gospel hall in Grand street the slightest attraction of any kind except the simple Gospel of Jesus Christ.

And thus it continues, after six years completed since its revival on October 10, 1897, unslackening, but only increasing, in supernatural power for the gathering of Jews to Him who was lifted up that He might draw all men unto Him. Let any one who will, look in (for he cannot get in) while the preaching is in progress on the Jewish Sabbath eve (Friday night), and it will be a rare exception if he does not find a shifting crowd about the door and as dense a crowd as possible within, of respectable-looking Jews, listening to the story of the Cross with a rapt attention that any of your ministers would be mighty glad to see in the faces of his own congregation. The Bible Class also, on Saturday afternoons, though unorganized and conducted through an interpreter, and though more variable in attendance, is yet a phenomenon in Israel worth seeing on most occasions.

We have only to add, that the intermediate financial management, until a more responsible and permanent control can be obtained, remains in the same hands that have poured in the bulk of means hitherto, and which for that reason may perhaps be trusted to give a good account of aid rendered them now. Rev. James G. Patterson, D.D. (who reduced himself to destitution in his indefatigable championship of Mr. Warszawiak through all the successive judicatories of the Presbyterian Church during three or four years) remains the treasurer, who will account to all donors; and through the Editor of "Salvation" as lessee and temporary superintendent of the Grand-street hall (where Mr. Warszawiak conducts the spiritual work) will see that funds are applied with strict economy to the expenses of the place, and will report the same through "Salvation," monthly, in detail.

EXPENDITURES, FROM A PRIVATE SOURCE, 1902 FROM JUNE 10.

Rent at $100 per month : arrears. 2 3-4 months.....	$275.00
Rent for 6 months (July to December).....	600.00
Assistant Missionary, June to Dec. 31, 30 1-2 weeks at $5.....	152 50

Janitor, June 14 to Dec. 31, 29 1-2 weeks at $4	118.00
Organist June to October, 5 months at $6 (then discontinued)	30.00
Lighting and Fuel, April 18 to Nov. 15, and Dec. 18	21.74
Paid Treasurer's note for money borrowed Oct. 18, 1901	50.00
Printing and Postage on 'Special Letter' of H. W.	50.29
Advanced H. W., July 2, 1902, $35, Aug. 18, $24	59.00
Brooms, 70 cts ; mending chairs, 30 cts ; cleaning, 1.75	2 75
	$1359.28
Less Donations from outside sources, received by Rev. Dr. Patterson, June 10 to Dec. 31	255.49
DEFICIT	$1103.79

SUPPORT OF THE JEWISH EVANGELIST, HERMANN WARSZAWIAK.

This notice, and the like monthly, in "Salvation," is understood to be the only communication between Mr. Warszawiak and friends, "as concerning giving and receiving;" that is, a monthly publication of total amounts received by and for him, for the information of those who may wish to adjust their contributions according to the apparent necessities of his labor in the Gospel. We are authorized by Mr. Warszawiak to request ALL contributions for private use to be forwarded to Treasurer James G. Patterson, D.D., 140 Nassau Street, New York, or at least to be stated to Dr. Patterson, in order that the full amount received personally by him (H. W.) may be at all times correctly known to the public.

This situation dates from June 10, 1902.

From that date to October 28, 1902, there was received by H. W. (as reported in November "Salvation") $465.64

To this should have been added:

Special per Treasurer Patterson; $35 for house rent, and $24 for nurse in sickness	59.00
And further, to Dec. 29, 1902,	89.36
Total, 6 2-3 months, so far as known,	$614.00

"IN THE DAYS OF ISAIAH."

This is the title of a Hebrew romance by Abraham Mappu (1848—1898); translated by B. A. M. Schapiro, and published by "The People, the Land and the Book" Publishing Co., 345 East Third street, New York. It is not strictly a historical novel, but mainly a love story laid among the scenes of Jerusalem and Judea in the reign of Hezekiah, "and dallies with the innocence of love,

like the old age." Artless and direct in narration, like oriental tales we have all known, it is yet not wanting in passages of much poetic beauty and tragedy that in their place and kind, outshine the antique imagery and parable-ism in the style of the Old Testament, with which the Hebrew memory of the author likes to embroider the conversation of his characters. The story winds up among the exciting scenes attending on the siege of Jerusalem by Sennacherib, with vivid pictures of the peril and panic in the city; the desperate efforts to strengthen the walls and gates by every sacrifice; the Divine promises by the prophet Isaiah to the godly king Hezekiah, and his prayerful faith and confidence as against the enemy without and the faithless within who followed "Shebna the scribe" in the counsel of surrender and submission to the Assyrian; and finally the blast of destruction from the Almighty by which the Assyrian host was swept away; while the crimes and calamities with which the worthy characters of the story had been overwhelmed are brought to a happy close. pp. 316: price $1.50; or $2 with the translator's quarterly magazine for a year.

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"THE PEOPLE, THE LAND, AND THE BOOK."

Mr. Schapiro's magazine for the June quarter has lain before us for some time, and is a good substantial number; in which appears the gratifying announcement that Rev. Dr. Robert Cameron, Editor of "Watchword and Truth," will be associated as publisher and also editorially. Published at 347 East 3d street, New York: $1 a year: or with "In the Days of Isaiah," $2.

FOR A JEWISH MISSION BUILDING.

The Editor of "SALVATION" has received from different persons, from time to time, for the above purpose, twenty-six dollars, to which a lady in Indiana adds today (December 31st) $2.55, making $28.55. There are other sums promised; one of $500 (£100) and some in legacy or investment; which will make a cheerful little beginning as soon as we can open a subscription under responsible corporate auspices.